

THE ESSENCE OF JAPJI

Shamsher Singh Puri



Singh Brothers
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The Essence of Japji

by

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Foreword

I have been fortunate in having met Shamsheer and Mrs. Puri ('world mother', as she is lovingly called) during the last few years. They are *sadh-sangat* and *sat-sangat* personified. Shamsheer has a deep insight of *Gurbani* and he lives it. He is a stalwart in the Sikh Community with contributions in several publications on Sikhism and education of youth in *Gurbani*. Now he has courageously completed the difficult task of translating Guru Nanak's *Japji* into English.

Japji

Japji is such a concentrated and potent capsule of spiritual knowledge and wisdom which is best understood progressively as one lives life and as each word is exposed beyond the literal to its deeper concept and meaning.

Japji encapsulates the rest of *Sri Guru Granth Sahib*. In *Sri Guru Granth Sahib*, Gurus describe their state of oneness with the Divine and provide pointers for others to get there. Words can only describe the state metaphorically. The state can only be really known by experiencing and feeling it. How can one describe the everyday taste of sweetness to the one who has never tasted it? Words and descriptions fall short.

From as early an age as I can remember, my parents and grandparents taught me the melodic recitation of *Japji* by rote. They inculcated in me the belief that in *Japji*, each *Pauri* (Stanza) is a step of a spiritual ladder leading to the fulfilment of desires and God-realization—a sort of 'how-to'

approach. Reverently reciting *Japji* became my prayerful daily routine. But since it was in Punjabi, while Sindhi, Hindi and English were my natural thinking languages, I sensed an effectiveness gap. Fortunately, during college life, I read the proof of some of my Grandfather's English publications, *Essays on Japji* and *Essays Illustrated*, which spurred renewed efforts at understanding and making my daily recitation more meaningful. Subsequently, reading *Sri Guru Granth Sahib*, added some clarity but also introduced several spiritual questions. The lingering questions motivated me to listen to or read the works of other blessed souls on *Japji* such as : discourses by Gurpreet Kayr, by Swami Tejananda, *True Name* by Osho, Dr. Gopal Singh's translation of *Sri Guru Granth Sahib*, *Gurbani* CD...and more recently Prof. T. Singh's *Shabad Vichar* Articles on the web. So, from a personal perspective, this has been a welcome opportunity to revisit *Japji* and review this translation.

This Translation

Shamsher Singh Puri fills a gap, felt in earlier *Japji* translations with his this translation. He is indeed different. He has focussed on conveying to the reader the key messages of Guru Nanak in *Japji*. What he says will ring true to the reader as it did to me.

Initially he introduces the reader to the background of *Japji* which provides a very interesting and comprehensive picture.

He sets expectations and establishes motivation by presenting the powerful and remedial impacts that the reflective recitations of each specific *Pauri* has on alleviating the difficulties in life or improving the spiritual quality of living, if the reader chooses to do so.

Next, he presents the broader context necessary to understanding *Japji*. What *Japji* is; Religion as Guru Nanak described it; is Divine Will; *Naam*, Word (sound) and *Simran*; *Shabad*, described as the sound current of life.

These are some topics about which I had sought answers.

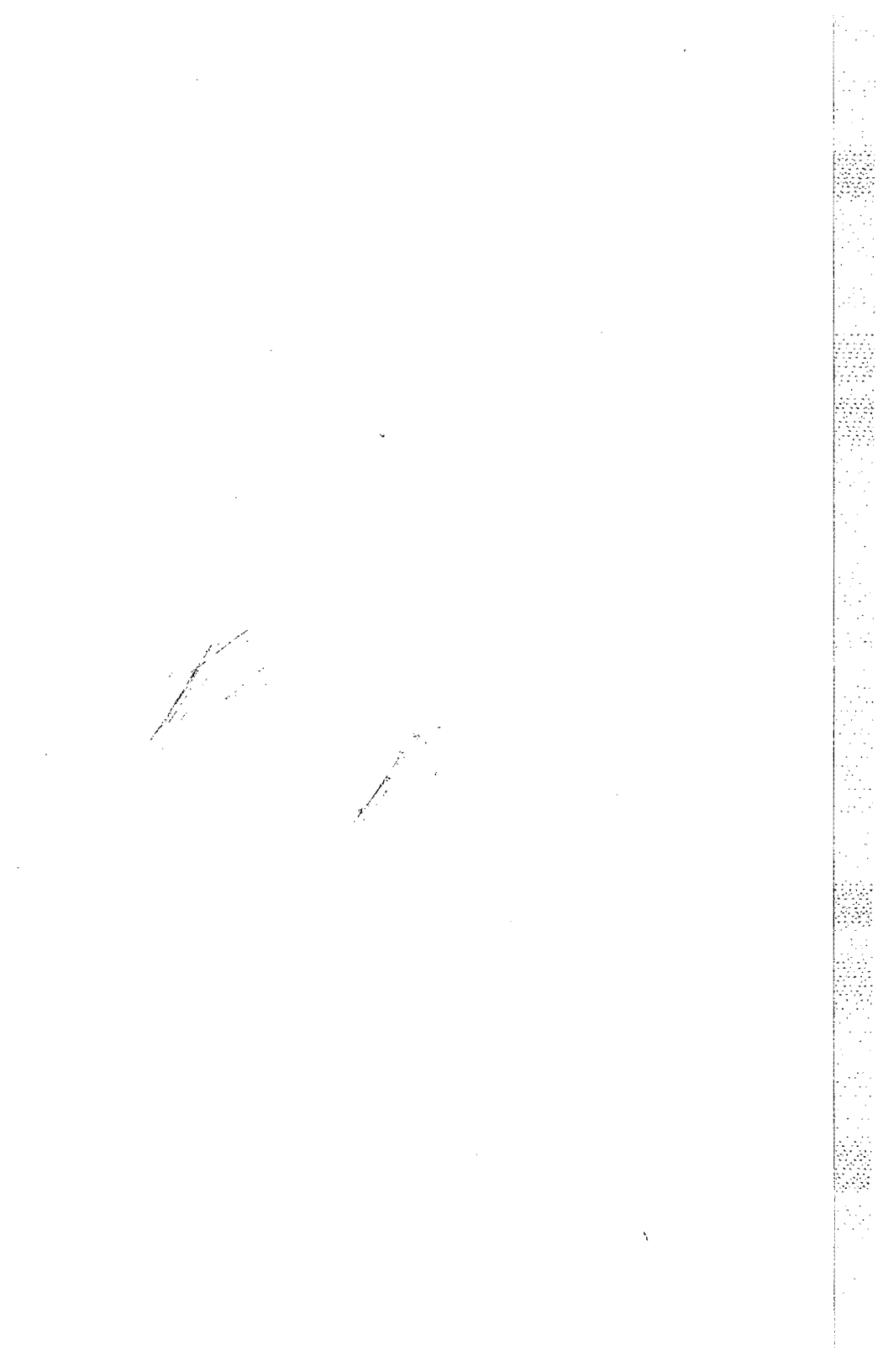
In the Essence of *Japji*, as an overview, he presents and correlates the key thoughts and concepts with supporting elaborations from passages from *Sri Guru Granth Sahib*. Concepts such as *Ik-Onkar*, Lord's Will, importance of a Guru, ambrosial hours, True Name, Ideal of life, creation of the universe and how to attain God.

He has arranged the translation *Pauri* by *Pauri*. Each starts with a commentary and necessary illustrations followed by the text of the *Pauri* in Gurmukhi, a roman script transliteration and the literal English translation. Readers not fluent in Gurmukhi will appreciate the transliteration which makes available the full benefit of the original poetry and sounds. Finally, after the metaphorical poetry in the *Pauri* has been read, the reader is reminded of the Central theme of the *Pauri*.

Readers, fortunate in reaching this book, will benefit as I have been, in reading this translation. Questions that remain will be hooks, propelling one forward to learn more about the teachings. Implementing the teachings with faith and understanding along with Divine Grace, will lead to the experience of a joyful, peaceful and meaningful life that Guru Nanak points to, for all readers in the *Japji*.

Atlanta

Aju M. Advani



Preface

The original Punjabi text of the *Japji* is exquisitely written and it is impossible to translate it without some loss. An effort, however, has been made in these passages to present to the public a literal translation of the text. Where the reader might lose the true import, recourse has been made to a free rendering.

The *Japji* deals with the practical aspect of the problem of spirituality more than with mere theory. It is not merely a work of literature. Earlier translations into English have tended to ignore this end and have often failed to convey the true import of the original. In these pages an effort has been made to concentrate upon the message that *Japji* contains rather than to indulge in a literary show. It has been prepared keeping in view that it will help all men irrespective of the religion that they may profess.

True religious thought is ingrained in the hearts of all beings, it is inherent and appears in the form of search after Peace Everlasting and Joy Supreme. When this awakening comes to man from within, he takes to the religious pursuits as prescribed by one or other form of religion. He also begins a keen and passionate study of the holy scriptures. These are the elementary steps towards God-realization and are necessary. But he who does not go beyond this stage, thinking it to be the be-all and end-all of religion, never enters the realm of higher consciousness. There are primary means. He has to advance a step further, to quiet the spiritual unrest of his mind.

Man has to take to the subjective side of the things, ultimately to commune with *Shabad Bani*. This *Eternal*

Divine Music is the cause of all creation, and permeates it. Christ refers to it as the *Word*, the Mohammadan saints as *Kalma*, Hindu scriptures as *Shruti*, *Nad* or *Akash Bani*. The science of 'the word' has been taught by almost all the saints. It is the quickest, the easiest and most natural of all the sciences that exist for attaining complete oneness with Lord (*Satguru*). May Lord bless the readers of this humble work which has been written to afford food for the soul that aspires to take a step further into the inner realm of the spiritual life. These teachings are addressed to all humanity and no sectarianism is inculcated.

Loving acknowledgement is made to the teachings of Gurus and writers like Bhai Mani Singh Ji, Dr. G.S. Talib, Dr. Gopal Singh Dardi, Sardar Manmohan Singh, Sant Kirpal Singh Ji and Principal Teja Singh Ji who have explained *Japji* so well.

Atlanta

Shamsher Singh Puri

Introduction

What is *Japji* ? The *Japji* is the most sacred collection of hymns in the Sikh Religion. It is in fact the foundation-stone on which the Sikh Scripture, *Sri Guru Granth Sahib* is built. All these hymns were composed by Guru Nanak Dev at different times, in the course of his travels to various religious places of the Hindus and the Muslims. They were uttered impromptu either in answer to the queries and questions and questions of his own devout followers or in the discussion with votaries of other faiths.

Being meant for the enlightenment of all classes and especially the common man, they are expressed in the simple dialects which were in use in different parts of the country he visited. Since then, they have been arranged in the present form by the fifth Guru, Guru Arjan Dev who named the collection *Japji*, from the word *Jap* which occurs between the two parts of the first hymns called *Mool Mantra* or the basic hymns and *Salok*. These hymns are divided in three parts :

1. *Mool Mantra*
2. 38 *Pauris*
3. *Salok* which ends the collection.

This beautiful hymn of Guru Nanak is not one to be sung in accompaniment with the musical instruments. He has, therefore, affixed no tune to it, as he has done in the case of all other of his hymns. Neither does it give, as does *Asa Di Var*, the principal duties of man. It is rather an Essay on Man, a poetical dissertation on the fundamental principles of Sikh Thought. It defines the attitude of mind in which

a man has to approach different problems of religion and life.

Guru Nanak saw that the real difficulty in making the people truly religious was not so much their want of religious spirit as the very peculiar turn of their mind with which they would take those things as ends in themselves which were originally intended only as means. When certain ends are long pursued without being clearly defined in our consciousness, as is so frequently the case in religious life, we begin to fix our attention more and more upon the means and gradually take them as full-fledged ends. Thus philosophy, which had been intended to enable man to think correctly, was made into religious practice. The visiting of the holy places, which had begun with the desire that the mind might receive new strength from the vivid impressions of the glorious past, had become a regular religious institution, claiming to purify the sins. The simple rule of self-control had been elaborated into the dogmatic system of asceticism. The Indian minds lay enmeshed and distracted in the intricate toils of its own creation. It had to be freed and made healthy before it could comprehend the high ideals of solid virtue.

This is the task which Guru Nanak sets himself in the *Jap*. He exposes futility of the mechanical forms of thought or worship, and tells of thinking for ourselves. He takes up one by one the most important questions of religious life and shows us how we should think of them. Like true teacher, he first gives his own impressions as starting points, and then he sets us originally thinking. Take, for instance, the sixteenth stanza. He proposes to teach us what should be our attitude towards the problems of Nature. Starting with the remark that we should always be reasonable, he takes the theory of ancients that the earth was supported by bull. First he gives his own idea as to the nature of support underneath the earth, and then he shows the disciple how to expose the fallacy underlying the general belief about it.

What the people lacked in such matters was the sense of proportion. It was inconceivable that the vast frame of the universe could get support from a small creature like bull. In the end he winds up the argument by saying that it is foolish to attempt to define in limited terms the measureless strength and Beauty of God. The method is suggestive all along and the disciple is made to realize how to think about other cases of the similar nature.

The language of the composition is Punjabi, and as far as possible the words used are simple. But still the piece stands out as the most difficult part of the Sikh Scripture, *Sri Guru Granth Sahib*. There are many reasons for it. In the first place the thoughts contained in it are of the nature of meditations. They are deep and compact, and quite beyond the ordinary man's comprehension. A man must possess a ready knowledge of so many systems of thought, so many orders of religions, before he can grasp the full significance of the reasoning by which Guru Nanak clears up the arguments that seem clear and correct but are really false and misleading, and arrive at the real truth.

Then, the style is very compressed. It makes the piece so easy to be memorized, but on that very account the sense becomes very difficult to understand. The Guru has tried to express his ideas in the shortest possible space. He has been so sparing of words that, like the old authors of Sanskrit *sutras*, he never gives a syllable more than it is absolutely necessary. The Punjabi language had never before (or since) been put to such a tremendous task. Its vocabulary was very scanty, and that too had never been used for religious or philosophical purposes. The strain was too heavy for it, and it is really a wonder how Guru Nanak was able to accomplish the work with such a fine success. Even now, with all the increased resources and facilities of expression, we dare not use our vernacular to express our thoughts half as concisely as Guru Nanak has done in his *Japji*.

Besides its complicated style, there is another fact,

perhaps the only fact which has made this word of Guru Nanak so difficult to understand. From centuries it has been a custom in India to regard mere repetition of sacred hymns as meritorious act. The practice began in the days when Sanskrit hymns, being not recorded in writing, had to be repeated from memory. When the art of writing came, language in which the hymns had originally been composed had already become dead. The repetition, therefore was continued, for it did not make much difference whether you read a text from a book or repeat it from memory, when in either case your mind is not fixed on its meanings. Guru Nanak had, among other things, this superstition to combat, when he selected to compose his verses in people's own vernacular. He taught the people to have direct communion with God in whatever language they spoke. There was to be no mystery or superstition about the sanctity of any particular language. All words that were sincere were sacred. But people soon forgot this and reverted to the old belief in the sanctity of mere words. They began to repeat mechanically the text of *Japji* as if it were a charm or a *mantra*. Their attention was diverted from the inner meaning, and began to be fixed more or more on the outward form of words. People started taking reading of *Japji* in superstitious way. It became a matter of boasting of godly people to complete a round of fifty-one readings of it every morning without understanding even a line of it. The result was an utter disregard for the meaning and spirit of the text, which became more and more obscure, not because it was originally so, but because we had neglected so long to read it consciously.

The purpose of this work is that we should be able to read it more carefully and with a more wakeful heart understanding the meanings of it and receive better comfort from it than we ever did before.

CHAPTER - 1

Japji—The Divine Hymn

Japji is the beautiful hymn of Guru Nanak which appears as an introduction to *Sri Guru Granth Sahib*—the scriptural treasure of Sikhs comprising of 1430 pages. The *Japji* lays down the principles of His teachings and explains the means to achieve One-ness with the One Being, the Creator of all.

The title *Japji* as popularly known, is but one word *Jap*, which means meditation on a certain subject to a degree that one loses his consciousness and merges into the very object of meditation. By this *Jap* the meditator is transformed into that very object, losing all sense of his own separate existence. Here, this word conveys the idea of deep concentration or internal repetition of the Word, so much so, as will efface the tint of ego in man, letting in Divinity (God which already exists in him) with full radiance—spiritual life taking place of physical existence. It means a new life—life achieved through meditation on the Word—which brings us in closer communion with Ever Existent Source of Life. This title thus contains within itself the solution of the mystery of life. It is really life-giving, True life-giving by contacting the Divine Word within. Guru Nanak says :

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥

so jīvīā jis(u) man(i) vasiā soe.

Nānak avar(u) na jīvai koe.

Only he is alive in whose mind Lord abides.

Nanak says without Him nobody lives.

Therefore if you wish to have life worth living, unite yourself with Divine Word, which is already within you.

Without realization of God within, the body is but a bellows that breathes in and breathes out without any purpose. To live in communion with Him is the chief object set forth by the Creator. The *Japji* commences with the basic principles of life, and concludes by giving substance of his teachings. Equality of human beings having been endowed with the same privileges, their approximation and separation due to their actions; their emancipating through communion with *Shabad* (Divine Word) is very well detailed. It deals with views of different schools of thought; and through questions and answers and counter questions, it seeks to establish the One Reality working at the back of all creations.

Guru Nanak begins by laying down the principles that we must make His Will our own, in order to achieve oneness with Him (Stanza 1, 2 and 3). Communion with His Holy *Naam*—the Divine Word, which has come out from the One Being—reveals us to His Will. The only *Naam* is the Eternal Divine Song, echoing throughout the whole creation.

The one thing which helps is *Simran*, the constant remembrance of Lord (*Satguru*). This, and the elementary steps ensuring success towards this end (the qualifications befitting an aspirant for taking up the path of Truth), and the different spiritual planes through which the soul has to pass before achieving oneness with the Lord, forms the subject matter of the thirty-eight stanzas (*pauris*) of the text of *Japji*.

The *Japji* is the compendium of the teachings of Guru Nanak. *Sri Guru Granth Sahib*, the supreme treasure of the Sikh sacred literature is, in a sense, an elaborate exposition of this primary statement. In the following chapters an attempt will be made to try to elaborate as to how Guru Nanak dealt with each subject and solved the riddle of life which has perplexed so many. Let us have the patience to study carefully and see to what heights of spirituality the Master is calling each one of us.

CHAPTER - 2

The Essence of Religion

Religion as it is understood today, has been grossly misconceived. Prayers consisting of set phrases, forced ceremonials, time consuming rituals, adherence to outward symbols at the cost of their inner spiritual meaning and superiority of one creed over another; these absurdities have usurped the title of religion. One religion is waging war against the other, brothers are fighting with brothers, on the plea of difference of opinion regarding the means of salvation. Bloodshed, falsehood, hatred, intolerance and bigotry have been preached in the name of religion while the vital offices of religion, the Fatherhood of God and brotherhood of humanity are set at naught.

Reason has been banished altogether, reducing religion to a mere profession of creeds and dogmas. Words have replaced deeds. Religion no longer seems to be concerned with such enabling issues as the knowledge of one's self, and union with the divine origin. The seeking of God in the observance of outward means, and the repetition of verbal formulae, the haunting of pilgrimages amongst unfeeling hearts, reveal the depth to which religion has sunk. Many God-gifted men in the past when faced with similar situation revolted against the hardened set ideas of religions and the ritualistic codes of priestcraft.

Is it not deplorable? It is sad situation indeed. Fortunately, all this is due to human ignorance of the true religion which knows no artificiality or fabrication. The slavery of the priestcraft is not the aim of religion. Its aim is not to bind but to set humanity free from its slavery.

Guru Nanak prescribes a religion which teaches the quality of all human beings. Nature does not distinguish between a Hindu, a Muhammedan, or a Christian. All belong to the one mankind on earth. Guru Nanak in stanza 38 of *Japji* urges us to accept this—brotherhood of humanity as the grandest religion.

We should consider all human beings our equals, irrespective of colour or creed. Just as in class, students of all sects and denominations sit together, play together, love each other and learn the same lesson from one and the same teacher, likewise the whole world should be one class. No distinction of cast, colour or creed should be observed. The Fatherhood of God and the brotherhood of all human beings is the Essence of Religion. All humanity is alike, no matter if it goes under the garb of Sikhs, Hindus, Mohammedans, Jews, Christians. Guru Nanak in Rag Bilawal says :

ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਸਰਬ ਚਿੰਤ ਤੁਧੁ ਪਾਸੇ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਚੰਗਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸੇ ॥

Jī jānt sabh(i) saraṇ(i) tumbārī sarab chint tudh(u) pāse.

Jo tudh(u) bhāvai soī chaṅgā ik Nānak kī ardāse.

(SGGS, p. 795)

All living beings are under Your protection and You care for all. Whatever pleases You is good, Nanak beseeches You in this wise.

Guru Nanak loves nature and conforms to all the laws of Nature. He knows no artificiality or fabrication. Nature is beautiful, except when harassed by human beings. He therefore leaves Nature to take care of the outer side of human and to preserve it as best as it may. The majority of sages both in the East and the West did not interfere in the least with the bodily form Nature gave them. There is in fact a higher religion than this. It is one aspect of religion, the objective side. But there exists also the other aspect which may be termed as subjective—the inner side of which

we have no knowledge at all. In this respect Guru Nanak teaches us to have recourse to the natural means whereby to develop the subjective life, which consists in living in Divinity and realizing the presence of God in our souls. This is the true nature of the Religion. It is not merely an oral profession, but a highly practical and living essence.

The first lesson to be learnt is to realize the existence of the Divinity in all human beings and to feel—see, its very presence everywhere. It is an Ever-active and Moving Principle diffused throughout the creation and accounts for the existence of universe itself. Nature with her never changing laws, infinity of forms and phenomena is not a mere edifice of chance. By one Supreme Ruler is this universe pervaded, held in control and kept in order.

What a man sows, he must reap the fruit of it, here and hereafter. All are subject to the domain of Karma and none is exempt from it. The only competent means for obtaining emancipation from bondage to the relentless law of Karma is communion with the Holy *Naam*—the Divine Word, in the company of enlightened.

All humans are equal and carry with them the spark of Divine Light, ever shining and eternal. Sikh supplication, the Hindu way of worship, the Muslim prayer, devotional services of the Christian, are but different ways of offering love to the Supreme Lord.

All of us are playing in the lap of Mother Nature, served by the two servants male and female—day and night, one the ever active and the other passive. All live on the same earth, under the same sky, breathe the same air, drink the same water. In few words, all are nourished by the same elements of the earth, water, fire, air and ether. All enjoy the same privileges. All have the same eyes to see, the same ears to hear, the same limbs to move about and the same way of speaking. None is deprived of nature's instruments, for nature extends the same facilities to all alike and grants equal protection to each.

All human beings; here, there and everywhere; are the children of one Father, and form the links in the unbreakable chain of Divinity, like beads of one string. If someone tries to tamper with any one of them, the whole chain is bound to be effected. Therefore, hurt not anyone, is the injunction of the saints, Guru Nanak says : Let each one of us breathe affinity to the whole creation, and look upon the world with boundless compassion from the core of our hearts wishing peace unto all. At the end of Sikh prayer it is recited every day :

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ॥

ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ ॥

Nānak Nām charḥdī kalā.

Tere bhāṇe sarbat dā bhalā.

O God, through Guru Nanak Your name may be exalted and may all prosper according to Your Will.

Why, then, does there exist all this variety in the outward symbols and external observance of the different religions? This Guru Nanak explains is due to different formalities and customs in different countries. Guru Gobind Singh in 'Akal Ustat' says :

ਦੇਹਰਾ ਮਸੀਤ ਸੋਈ, ਪੂਜਾ ਐ ਨਿਵਾਜ ਓਈ,

ਮਾਨਸ ਸਬੈ ਏਕ ਪੈ ਅਨੇਕ ਕੋ ਭ੍ਰਮਾਉ ਹੈ ॥

ਅਲਹ ਅਭੇਖ ਸੋਈ, ਪੁਰਾਨ ਐ ਕੁਰਾਨ ਓਈ,

ਏਕ ਹੀ ਸਰੂਪ ਸਭੈ, ਏਕ ਹੀ ਬਨਾਉ ਹੈ ॥

Dehrā masit soī, pūjā au nivāj oī,

mānas sabai ek pai anek ko bhramāo hai.

Alah abhekh soī, purān au kurān oī,

ek hī sarūp sabhai, ek hī banāo hai.

Hindu temples and Muslim mosques are the same. The

Hindu way of worship and the Muslim way of prayer are the same. All humanity is but the emanation from the same source of life. The differences between the men of various creeds—Turks, Hindus and others—are due to the customs and modes of living in their different countries.

Some customs are considered respectful in one part of the world but disrespectful in others. The climatic influences also play a great part in determining the mode of rituals. Because of water scarcity in Arabia—cradle land of Islam, Arabs offer prayer after *wazu* (just washing face, hand and feet) but in India where water is in abundance for a Hindu bath is considered necessary before praying. There are differences in the temperaments of the people in different parts of the world. When each one has his own inclinations and his own modes of thinking, it would be simply cruel if one were to force the same views on all. As a result of all this tendency, we have the different systems or schools of thought as they exist today, and these keep on increasing and multiplying with the progress of the time. All are, of course, meant to make progress in the development of their intellects. They themselves must therefore choose what is best, until at last they come to real aspect of religion which is one and the same for all humanity.

The True religion then refers to an eternal principle, not the outer forms and customs, and is, therefore universal. It insists on the internal spiritual advancement, instead of attaching mind to external rituals. It is the one aspect where all religions meet. The same strain throbs in the teachings of all spiritual teachers who visited this earth.

There are two aspects of religion; the one which is the shell and the other, the real, which is the substance. Man has begun to realize that outer religion aims at the social reformation of certain class of people only. Their advancement is the way of religion, each establishing his own rules and laws for observance, makes the life easy in happiness or sorrow. It means giving up one's all for the service of that class of people alone. This, of course, is necessary for man to live in this world. It results in several societies and communities as they exist today. This can be called social religion. But the real religion is quite independent of the societies and communities, although they are the superstruc-

ture based on this solid foundation. Deterioration is the feature of time. Those who started the social religions, being fully aware of the true side, have left traces of Truth gleaming through the codes of outer rites and observances on which they are based, as time wears on. People of future times simply laid down their codes, growing more and more ignorant of the great and noble truths around which they are originally built. In these circumstances, adherence to outward rituals and forms inevitably takes the place of inner meanings they once symbolized. Thus the material aspect remains and the essence is lost. Fanaticism, bigotry, casteism and sectarianism then are the inevitable results as the followers of all religions betray in one form or the other the conduct of their lives. It is this that explains corruption that has entered into the vitals of the religion, making it not a bond of union, but the apple of discord.

The true aspect of the religion gleams through the teachings of all great scriptures of the world. There is no religion without a spark of Truth in it. All faiths are to be respected from this point of view. The true side of the religion is what all the Gurus taught. It is one and the same of all. No distinction is made for any creed or class. All are welcome to partake the Truth without detriment of or interference with their respective creed. It is a part and parcel of all creeds and affords human beings a deeper insight into their particular faiths. True religion is not a matter of books. It is our own experience which stands to prove the truths taught by various religions.

Guru Nanak explains the basic principles. There is One Being, who is the Creator and the Uncaused cause of all. He has created the whole universe through His Ever-Active Will which is diffused throughout. The scientists have now come to find a unity in the varieties of world's phenomena. They trace the whole creation back to one primal cause from which it evolved. It irresistibly follows that there is one cause alone which upholds the whole creation.

Like the Sun, which is a responsible agent for the changes of seasons and growth of the vegetable kingdom, there is such an Existence responsible for all the phenomena of the world. Guru Nanak speaks of it as "There is One Being". This numeral 'One' is used only to denote the Absolute—the Wordless. As we are finite, we express Him in finite terms.

CHAPTER - 3

The Holy *Naam*

"To make His Will one's own" is the means to achieve Him. Will, itself, baffles all description. Still, to give us an idea of it, Nanak explains it to some extent in stanza 2. It may be defined as something making and unmaking the universe, with the conscious entity at its back. The Absolute is Wordless, Imageless and Nameless. When it came into being, it was called Word or *Naam* which is the cause of all creation. The Word might be taken as all Pervading Spirit, but we must not imagine it as blind—for it is intelligent, sentient and purposive. This Ever Active Will, enshrouded by the illusive matter, can only be revealed by attuning one's will to it. All other means fail, Man's ways are all in vain.

The Divine Will is revealed unto man by communion with the Holy *Naam*—the Divine Word. The words *Naam*, *Bani*, *Akath katha*, *Nad*, *Shabad* have been used by Nanak in his discourses for the one 'conscious entity' working at the back of creation.

Naam is the most important part of religion and is at the core of all religious books. Without it there can be no creation, no spiritual advancement. Without it, nothing whatsoever can come into existence. As the word 'water' is the name, and not the thing itself represents, just the same *Naam*, or Word has its two aspects; one the name and second the conscious spirit it represents—working at the back of all creation. It is very difficult to describe this in words.

The *Naam* or Word had been there from the very beginning, and was there before the creation. It was a 'Nameless Something' which was God, from whose

Conscious Manifestation a wish projected, and with it there was vibration and this vibration expressed itself in Sound and Light Principles. As the conscious current flowed down, it formed spiritual planes. The Current Consciousness emanated from God and the Creator and Sustainer of all the universe with various planes and sub planes. The term *Shabad* or Word as used by Guru Nanak, signifies that Spiritual Current which expresses itself in Light Principles and resounds in fullness in its subtle spiritual planes. This *Naam* or Word helps in the elevation and edification of spirit, which being essentially of the same substance as *Naam*, is attracted by the latter, for "Spirit is the Breath of God" (Bible). Holy Quran says, "It is the soul of God." All the saints of the world who came before or after Guru Nanak, have sung praises of this creative life principle of Word. There are numerous quotations in all the religions of this.

The Word (Sound) is echoing and reechoing in the whole creation. There is no place without it. It is resounding in the living temple of human body.

The Word forms a connecting link between human and God. Thus each body is the abode of Almighty. This is the Holy *Naam*—the Word permeating through all the pores of our bodies. With the help of it, we have to trace back our steps to the source from which we emanated. This is truly the only way back to God. There is no other way.

The Word withdraws us from the outer connections and recedes back into the Origin. It is the way that Guru Nanak taught, and so did the nine Sikh Gurus after him. Namdev, Ravidas, Kabir and others whose compositions have found place in *Sri Guru Granth Sahib*, were one and all teachers of *Surat Shabad Yoga*, or the science of communion of soul with the Word.

The Holy *Naam* or Word can be practised by all alike, without the agency of tongue or palate. It does not require adherence to outward observances of the social religions. The Word may be defined as the spirit-current which emanates from the One Being. It forms all the spiritual and

material plane, reverberating in and out of all of them. As the lower planes are less subtle and more material than those above, the Word accordingly changes in sound as it comes down. Since it has to pass through five planes, it takes on five different sounds. These are five aspects of the one and the same Word. Guru Nanak deals with this at full length in stanza 15 of the *Japji*.

The whole of *Sri Guru Granth Sahib* is filled with beautiful pen-pictures, illustrative of the Word. There is not any hymn, which does not speak of it.

There are many kinds of sounds echoing and reechoing in the various regions of the creation and may, for convenience, be classified into two categories :

1. Sounds proceeding from the left side. These are negative and material sounds which are connected with the respective ingrained seeds of inner passions. The devotee is easily attracted by these sounds. If one is fascinated by any one of these sweet songs on the left, one may find oneself hurled down into the deepest depths of deep cracks of the passion to which the particular sound followed relates, for such sounds have a drag that is outward and downward. In such a sad situation, the labour of years becomes violation and odds go against the pilgrim soul. These are therefore, to be avoided for they lead one astray from the spiritual path.
2. Next, there are sounds that proceed from the right side. These are sounds from the spiritual planes and as such are positive in character and purely spiritual with a characteristic pull that is inward and upward.

These two kinds of sounds are very similar and so closely resemble each other that one can hardly distinguish between them. Mulana Rumi, a Sufi saint warning about this says, "There are sounds of a lower nature which very much resemble those of the higher. Yet they have a downward pull and drag one to his doom."

The particular sounds which have an upward pull are five in number, as stated by the various saints, and may be apprehended through their grace. Such sounds carry with them the effect of the spiritual planes from which they proceed and in turn produce the same effect on him who comes in contact with them. They have their own heavenly melodies, which make the soul peaceful and free it from the facts of mundane life.

Whoever comes near the fire, gets warmth, no matter whether he does so of his own accord or not. So the Holy *Naam* or the Divine Song, cannot but influence one when one comes in contact with it, whether one wills it or not and is in time or out of time. The Power of God cannot but influence him, should he get into touch with it.

The outer music has a marvellous effect on all living beings. It shakes off the grievous burden of the oppressive sorrows and unrest under which one incessantly groans and drives away all thoughts. It washes away the dirt of everyday life by its melodious tunes and captivates the soul. It withdraws the mind from the confused hub hub of the objective world. It concentrates the mind, naturally without having recourse to any fabricated methods. Music, indeed, has never been the art of saints. How marvellous is the effect of the external music! What then will be the charm of the internal Divine Melody! It has its own inimitable fascination. It is exuberant with the spiritual vitality which takes man above all the pains and ills to which the flesh is heir. In times of storm and stress, one may harmonize one's self with the internal tunes and pass off unscathed from the pinching effects of worldly life.

These spiritual sounds are aids on the spiritual path. That is why *Kirtan* is given so much importance. Guru Nanak composed all his *Bani* singing and whole *Sri Guru Granth Sahib* is written in *Ragas* to be sung with musical instruments so that it may have more effect on listener's soul and get tuned with HIM. That is why it is said : "*Kalyug maih kīrtan pardhānā*".

CHAPTER - 4

The Everlasting Bliss or True Happiness

It is a matter of common experience that we lose ourselves when we are fully engrossed in anything. This blessed state of self-forgetfulness comes only with fixing of attention and the moment we are forced out of it, we become sensitive to our surroundings and feel upset even with the small happenings of life. As we have all our life, been seeking pleasure in worldly objects without us—we have become identified with them. Thus, we know nothing of the real and permanent bliss that lies far from them, in the depths of one's own self or soul. We cannot possibly withdraw ourself from the so-called pleasures of the world until we are made to introvert and taste something better within.

The whole world is going amiss in its search for the centre of true happiness or bliss. The material objects cannot give us bliss on account of the constant changes to which, by their very nature, they are subject to, every moment of their existence. Again, the external objects per se have no pleasure in themselves, but it is our attachment to them that gives us pleasing sensations. But these objects on account of their short-lived nature, have to follow the changing panorama of existence. By these ever changing changes, the mind naturally gets bewildered, distracted and very often feel miserable. The Everlasting Bliss or True Happiness can be had only by attachment to something that is permanent, unchanging and eternal. The quickly disappearing charms of Dame Nature cannot afford any happiness in the true

sense of the word. The Ninth Nanak Guru—Tegh Bahadur says :

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥

Jau sukh kau chahai sadā saran(i) Rām kī leh.

(SGGS, p. 1427)

Whosoever searches for joy Eternal, let him seek that
in All Pervading Spirit (*Naam*).

To relieve the mind from the outgoing senses, it must be attuned to the sweet symphonies of the Inner Music of the soul, the Word. Reverberating in and through all. As this is eternal so also will be our attachment to it and we will know no change and no pain. The mind will no longer wander away to external objects, once it grasped into the strains of Eternal Song. With its help the world weary soul rises into the higher spiritual planes. Word has its own innate shining bright Light and Song—ineffable and sweet. Where there is vibration there is sound. It is a scientific truth. Light is also inevitable result of vibration as both light and sound go hand in hand. Guru Nanak has dealt with the countless benefits that accrue from communion with the internal Sound—the Word—from stanzas VIII to XV of *Japji*.

Naam keeps the mind and body in a state of equipoise. Peace reigns supreme in its devotee, the ramifications of mind are done away with forever. All lusts cease to have their hold on the mind. The brain gets a soothing balm. It puts an end to wasteful hurry and with it goes all the nervous tensions and mental strains and stress. *Naam* gives one immunity from all bodily pains and troubles. By withdrawing the attention within, the mind is stilled and the soul is freed of all mental conflicts. Even the sense of egotism itself—the most ancient melody—loses itself into airy nothing and with it, the perpetual dance of coming in and going out of the world comes to an end. The process of transmigration of the soul is but natural accompaniment of the self-assertive will or egotism. Guru Arjan Dev—fifth Nanak in Gauri Sukhmani says :

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥

ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥

Jab eh jānai mai kichh(u) kartā.

Tab lag(u) garabh jon(i) maih phirtā. (SGGS, p. 278)

Whenever one asserts the little ego, 'I' as doing things, one assumes the unending role of an ever active agent responsible for his actions and is caught in the intricate net of transmigration.

The elimination of egoism is the only remedy for liberation from the unending cycle of births and deaths. It is a clear test of those who have relished atonement with the Ever Existing Divinity—the spiritual current diffused in the world. All labour undergone for total self-effacement is an effort in the right direction. It is called liberation of the soul from the facts of life and detachment from all that is worldly. In a word, the secret lies in depersonalizing the soul of all that is personal in it, for then one strikes at the root of all evil. The many recipes for this losing of 'I-Consciousness' that floods the world to-day, fail to gain the goal of liberation. For, with such methods, the ego feeds itself and grows stronger and is not effaced. Unless one becomes conscious co-worker with the divine Path, he cannot become selfless.

The very fact that we exist, makes us want to understand the process of life. How and when we have come into existence and what happens after death? The discovery of the theory of evolution, by modern science, does not fully satisfy us for it deals with the physical aspect only and does not account for the higher planes of manifestation i.e. the spiritual ones. The ancient sages realized that there could be no evolution without involution. The fact that something cannot come out of nothing proved that involution must precede evolution. To know the later we must understand the former, just as to know the effect we must know the cause, the two are inseparable.

This gross body is not all. It has two other subtle bodies inside, astral and mental, which are composed of finer and less destructible materials. These bodies consist of mind or intellect and the sense of little ego 'I'. In them are stored up the impressions gathered in various lives. Only by studying the inner man, the mystery of evolution is understood. Soul is perpetually struggling to cast off the bondage of the matter and of the mind and soar upward to God from where it emanated. This struggle ends only when it rises above the three regions; physical, astral and casual, and loses all the sense of egoism, which is the cause of transmigration. The renunciation within comes through communion with the *Shabad* alone. Nature with all her short-lived charms ceases to have attraction for renouncer. By renouncing everything one penetrates into the all pervading spirit, His attachment to environment is ended. Thus, no more births and deaths await him. Hereafter the life of senses and the glamour of the world do not fascinate him. Detachment is also attained with the aid of *Shabad*. Whatever he does, he does just with the sense of duty—with no attachment to the fruit thereof. The root cause of misery lies in the fact of one's attachment. We are caught by whatever we do—in our inability to detach ourselves from everything. We must reserve to ourselves the power of remaining detached from all things, however precious they may be, or how much one yearns for them. What is that aids in acquiring the power of detaching ourselves? None else but the COMMUNION WITH *SHABAD*.

Such a liberated one goes to meet death more than half way. At the time of the departure from the body, he himself joyously withdraws the spirit current within, as he has been accustomed to do so as a matter of his daily routine. Unlike others who at the time of death suffer pain and misery such person's death is painless and he dies very calmly. The Hindu scriptures describe the pain at leaving the body to be as that of a thousand scorpions stinging together at one

time. The Muslims compare it to the anguish that would be felt on passing a thorny bush through the alimentary canal right from the rectum to mouth. Of course, everybody has at one time or another been an eye-witness to the death pangs at a deathbed. Lastly one gains access to the Mansion of God. He is thus saved through communion with the *Shabad* and made competent to help others to attain to the higher heights of Spirituality.

The application of this practice is called *Surat Shabad Yoga*—*Yoga* of the Sound Current—the communion with the divine Lord. It is the only effective means prescribed by Guru Nanak, for the liberation of the soul from the bondage of mind and matter, and for the ultimate complete oneness with the Lord. He says, "Live in this world uncontaminated just like lotus flower with its head above the muddy pool. Or like a sea fowl that springs into the air with wings unaffected by the water." All efforts put in for securing communion with the *Shabad* (Word) are efforts in the right direction. *Sri Guru Granth Sahib* amply bears this out: "When *Shabad* is communed with, Lord is met. All of the man's efforts in this direction, are crowned with success. There is no other way but this."

CHAPTER - 5

Recitation of Divine Word— *Naam Simran*

What is *Simran* and what are its uses? Communion with the Word—the Eternal Music is possible with *SIMRAN*, the constant remembrance of the Lord. It does not mean mere mechanical muttering just as Bhagat Kabir Ji says: “While the *mālā* moves in hand and the tongue waggles in the mouth, the mind is going out to external effects, this is no *Simran*.”

“You shall not take the name of God in vain” but take it with some purpose in view. The constant remembrance of the Lord is but another form of love. Whom you love dearly—you think of him always. This constant thought of the Lord is what Guru Nanak advises us strongly to do, for as you think so you become.

Simran is the remembrance of the Lord done mentally (with the tongue of thought) with the heart filled with devoted love, concentrating on HIM. It is an act of centring the self and occupying the mind with the constant ideas of the Lord, casting away all the ideas of material world. The constant dwelling on our environments has so taken hold of the mind that we cannot even for a single moment drive away the thought of outside world. From infancy onward, the practice has been going on in full swing, and it has now grown into a regular habit of our life.

Habit is said to be the second nature of man. It is at this stage rather difficult to set our mind free from external objects. The more one tries to do so, the more it becomes

restive and the more it runs out into the earthly affairs of life. It has formed a strong alliance with all that is external. It is always thinking of what is foreign and exotic and is carried away by the glamour and fascination of the world. Whatever habit we have formed, we can change it as well. The thoughts of the world and of all that is worldly is the source of bondage to outside things. Guru Nanak uses the same means, as does Dame Nature to bind us to the external world, and makes the mind purely one pointed. The constant thought of the Lord, by mentally dwelling on the Holy *Naam*, brings the mind back from the world and holds it to one place. At the outset it is difficult to concentrate as it takes time to bring the mind under control. But there is nothing to be disheartened about. Failures are stepping stones to success. Where there is a will there is a way. We must stick to the process until the mind is channelised. The glory of the *Naam* always reminds one of the highest ideal of human life. It soothes the mind and prevents it from going astray.

The constant remembrance of *Naam* withdraws the mind from the outer objects and concentrates it on Divine and the Supernatural. It makes the mind self-centred so that desires fail to draw it out and worldly objects lose their magical attraction. This part of practice is technically termed by Guru Nanak as *SIMRAN*. Unless the soul current is withdrawn completely at one focus, further accent is not possible. This process of withdrawal from the body is one thing that is absolutely necessary, in spiritual advancement and it is achieved through the simple preliminary method of *SIMRAN*. While practising in *sangat*, the process of inversion and self-analysis becomes quite easy and natural to practice.

In *SIMRAN* lie the seeds of help in the development of the soul. Guru Nanak reveals this secret in the concluding portions of stanza V, VI, and XXIII and at full length in stanza XXXIII of the *Japji*. One who reveals the blessings of Lord always is the most fortunate.

The attachment to the outer world is the outcome of its constant remembrance which makes one adhere to the environments, through the law of cause and effect. All impressions ingrained in one's mind must bear fruit in due course. None can escape the result. It is these impressions that we have to nullify by constant remembrance of the Lord, and by making this the ruling principle of our life. In transmigration, one is led to environments to which he has been mostly attached. When one thinks of Lord all the time, nothing can bind him to the matter; hence no rebirth. Guru Arjan Dev ji says in Gauri Sukhmani :

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥

Prabh kai simran(i) garabb(i) na basai.

Through *Simran* of the Lord one does not pass through the womb.

Simran makes one examine one's own thoughts and makes him to concentrate; as a result of extraordinary, inevitable follows. *Simran* procures true knowledge, high meditation and unerring intellect. It causes one to lose all senses of individuality, which fades away into the Boundless, Being, creating a sort of condition of being completely lost in thought. This state is utterly beyond words but is a sure reality beyond the ken of death. The hold of ego is loosened and the spirit currents are withdrawn and one rises into the halo of light. The body appears as something not one's. One's life, as compared to higher life, may be like a spark of sun.

There are many ways of *Simran*—(1) when it is done with the help of tongue it is called *Baikhri*; (2) when it is done in the gullet by touching the tip of the tongue with the palate, it is known as *Madhama*; (3) when done in rhythm with the beat of heart it is described as *Pashanti* and (4) with the flow of one's breath is called *Para*. The last one is done by Yogis and Guru Nanak does not recommend this. The first three methods also do not give

concentration, as the mind more often skips while repetition is being done mechanically, therefore Guru Nanak advises mental *Simran*—done with the TONGUE OF THOUGHT.

The practice of *Simran* begins with the repetition of the Lord's objective names slowly with a mental poise. At first the process is objective, but in course of time it becomes subjective. Then the constant thought of the Lord continues without cessation. Once this starts, the remembrance becomes automatic, continuous and constant and one never forgets the Lord.

Let us summarize what has been said before we proceed further. According to Guru Nanak, the purpose of human life is to achieve oneness with the Lord. Aye, we must reunite with the Source from which we emanated. But how is the question? "The complete oneness with the Lord comes through HIS WILL, and His Will is revealed through communion with Holy *Naam*. This in turn, is helped by a life of *Simran*."

Non-assertion of egoism or humility is the way that helps in knowing His Will through *Simran*. *Simran* helps in the withdrawal of spirit-current from the body. After complete withdrawal is achieved, only then the ascent of the soul into higher spiritual planes becomes possible. To understand this and the mystery of the self and the universe requires a brief explanation.

Guru Nanak says the creation is divided into three main divisions. The first is the Region of Truth and Pure Spirit. Here the spirit reigns supreme and there is total absence of matter. This is the region where the Lord Himself dwells and may be defined as purely Spiritual Region. This is free from the haunt of death and destruction. Whoever reaches its domain obtains true salvation. In stanza XXXVII of *Japji* Guru Nanak says, "The formless dwells in the Pure Spiritual Region."

The second Grand Division consists of Pure Spirit and subtle form of matter combined in varying degrees. The

upper part of it is called *Par Brahm* and wherein the spirit is more to be compared with the subtle forms of matter. In the lower parts called *Dasam Dwar* both are in equal parts. This is the region of universal mind and is termed by various names by various Teachers of Spirituality. Here the Spirit is mixed with the matter in its subtlest form, the latter being totally subordinate to the former. Spirit in this region predominates and is pre-eminently the ruling force. This region undergoes a change at the destruction of the universe in the grand Dissolution (*Maha Pralaya*). A human being in this domain is safer than in the one below it.

The third region is Grand Division of spirit and matter in its grossest form and is called *Anand*. It is comprised of *Trikuti* and *Sahansar* planes. It is sphere of *Māyā* or matter. In this region matter has the upper and the spirit is subordinate to it, so much so, that the later feels dependent on the former for its manifestation. In this region the spirit, on account of its association with the matter, undergoes untold miseries and is subjected to the law of transmigration. (Bhai Kirpal Singh in *Meditation*). Guru Nanak says, "In the body itself there is everything; the spiritual region, the heavenly plateaux and the material planes. In the body dwells Lord Supreme who nourishes it."

Concentration of spirit current is necessary before it can go into higher spiritual planes. The development of elementary powers of spirit is, therefore most necessary. It is the concentrate of this spirit current which plays the greatest part in the achievement. And when it is applied to the physical body one gains strength. If it dwells upon the intellect, one develops great mental powers. In the same way if the spirit is made the object of concentration, spiritual life inevitably follows and the supreme bliss is attained. The concentration of the spirit is then the opening process for the progress of spirit to the higher regions. The spirit or soul is attached to the objective world outside, on account of objective impressions. Unless the outgoing faculties are

controlled and the spirit is completely freed from the facts of life, it cannot rise above the body consciousness. This aspect of ascent of the soul from material planes to the spiritual material regions, forms the subject matter of stanza XXI of *Japji*.

Guru Nanak was a saint of the highest order, the *Param Sant*, who reached the Region of the Nameless one, as will be evinced from his own words, "Fly above the region of Truth, of the Pure Spirit, then reach the stage of Unknowable and imperceivable. Above it is the abode of saints, and lowly Nanak dwells there."

CHAPTER - 6

The Divine Word—True *Naam*

True *Naam*, the *Shabad*, or the Divine Word which *Gurbani* teaches is most essential in the soul's progress. The Holy *Naam* has two aspects, one aspect can be expressed in words spoken or written with the help of lips and tongue or by means of the pen and defined as *VARNĀTAMAK*; the other aspect cannot be expressed as such and is known as *DHUNĀTAMAK*. The repetition of *Varnātamak Naam* is used for *Simran* purposes and in four different ways—(1) with the tongue, (2) in the throat, (3) in the heart and (4) in the navel. With the repetition of *Naam* in any of these four ways, the *Antishkaran* (the conscious) is purified and some supernatural powers including prevision and transvision are achieved. Bliss, meakness and love of the Word also do follow a little in this way. Since these are the lower centres for the meditation in human body, true seeker is advised to practice the concentrated *Simran* with the tongue of thought, *Naam Simran* this way attracts the soul like a powerful magnet and pulls her out of the lower physical into the higher subtle and spiritual planes. The ascent of the soul into the spiritual regions is only possible through communion with the *NAAM*.

Naam, though, inexpressible, and ineffable, is yet very real and Eternal. It is transcendent spiritual current which emanates from God and permeates all creation. No word can portray its true significance none can describe it accurately. Bhagat Kabir in *Sri Guru Granth Sahib* says; "The fifty-two letters of the alphabet and the three grand

divisions—the Pure Spiritual Region and the Spirituo-Material region and the Materio Spiritual Region—are in this WORD. All the letters may fall away but the WORD shall stand for ever.” Guru Amar Das ji in *Sri Rag* in *Sri Guru Granth Sahib* says, “When the word is touched, the Lord is met. All efforts are then crowned with success.”

Communion with the Word or the *Shabad* is the only true worship. Without this practice, nothing can uproot the ingrained evil bent of mind. Whosoever complains of the fast developing branching out of the mind, does not hear the Music of the Word. As time wears on, ignorance creeps in. The sublime truths given by the Gurus are not understood and their true importance is lost sight of.

The term *Gur Bani* (the Word) occurs very often in *Sri Guru Granth Sahib*. Wherever the expression *Shabad* appears therein, some have taken it to mean the hymn written in *Sri Guru Granth Sahib*. This is because of the Conscious Sound Current or the Word ringing in and through all creation. Let us turn to *Sri Guru Granth Sahib* itself, to ascertain what it has to say on the subject. The following hymn of Guru Amar Das Ji throws light on the fact that Word is something conscious—much more than that which the words can depict. He says :

By merging in the *Shabad*, we rise to new life,
The way to salvation lies through *Shabad*,
The body and the mind are purified by the *Shabad*,
And God too gets ensconced on the tablet of mind,
Without communion with the *Shabad* we are blind and
deaf.

And the human birth goes in vain,
Without tasting the nectar of the Holy *Naam*,
The human life is but a shadow and a mirage,
And one remains endlessly in the cycle of birth and
death,

Like filthy worms do we revel in filth,
Wrapped in the veil of utter ignorance. (*Sorath M. 3*)

Again Guru Arjan Dev Ji says, "The *Bani* (Word) of Master resounds in the entire creation."

The expression *Akath Kathā* (indescribable song) *Dhun* (harmony), *Anand Bani* (limitless song) as used by Guru Nanak in *Sri Guru Granth Sahib* are all synonyms denoting one and the same principle, i.e. *Naam*, *Shabad* or Word. The word is above one's thinking faculty (*buddhi*) and is heard only when one rises above, the understanding of the Word comes only by direct revelation to the soul, "All knowledge and meditation emanate from the sound principle (*Dhun*), but what the sound principle is, cannot be defined."

Guru Gobind Singh Ji, the tenth Guru of the Sikhs left the sanctuary on a permanent footing. He gave us the mystic form of *Sri Guru Granth Sahib* as the standard guide to go by. Thus we can avoid human errors creeping in through ignorance. The compositions of saints of almost all the denominations, Hindus, Muslims, Brahmans and others—equally find a place in the *Holy Granth*. This shows that spiritual heads despite different castes were equally welcome to partake of this Heavenly Banquet Hall of Spirituality. As a practical example, Guru Nanak had Bhai Bala and Mardana, one Hindu and the other a Mohammedan on his right and left as His boon companions all through his travels in Asia. All humanity without distinctions of creed or colour, are welcome to the way of spirituality as taught by him.

Guru Gobind Singh clearly indicated a Way to Lord through *Shabad* (Word). Regarding this he enjoined the *Sat Sangat* or the holy Congregation constituted by the Five *Piars* (five beloved ones) and called it the *KHALSA*—the Pure. He defined the term '*Khalsa*' indicating as those in whom the full Heavenly Light was shining, and promised his own presence in them for all times. In his own words, "*Khalsa* is my own form and I reside in the *Khalsa*"; He also said, "Whosoever keeps long hair without *Pahul* or *Amrit*, wears the outer garb only and is the most ignorant of the followers."

The Khalsas are the Sadhus, whose praise *Sri Guru Granth Sahib* speaks in volumes. Guru Nanak was *Shabad* personified. He changed his form and came as Guru Angad, who transformed himself in Guru Amar Das who in turn rose into Guru Ram Das and passed into Guru Arjan Dev. The *Shabad* personified continued to descent until it took the form of Guru Gobind Singh, the tenth Guru of the Sikhs, who clearly stated that He will live in the *Khalsa*—or the pure ones—for all times. Of course all saints promised their continued existence for all times in the shape of *Shabad*. The *Khalsas* then are the *Word Personified*, the Word in them and they in the Word. Thus Guru Gobind Singh placed the trinity of religion in the Sikh sanctuary on the permanent footing.

Guru Nanak goes on to tell us of all the elementary steps, leading to the advancement in the Spiritual Path. These steps form the subject matter of stanza XXVIII and XXIX of *Japji*. The qualifications befitting a probationer for taking up the spiritual pursuit are given in stanza XXXVIII. At the end of *Japji* a description of the five Spiritual Planes is given which the pilgrim soul has to traverse on the way to Lord (*Khands*).

The experience of our own souls, will stand to prove that this view of religion, as taught in *Japji* by Guru Nanak is the correct one. We will not have to wait for the purpose till death. Guru Nanak does not believe in promises on credit. If a man does not see the Lord when in body, who is going to believe in life's consummation after death? Bhagat Namdev says, "O Lord if you are to give us salvation after death, what is the value thereof?"

The devotion of oneself to the practical side of the teaching will prove the efficacy of the means devised by Nanak, a sort of calm and Supreme joy begins to reign over the mind at the very outset. With the progress of time and practice, sweet symphonies are set afloat in the living temple of the human frame and a world of Heavenly Light starts

shining. Ultimately one is brought face to face, where the Heavenly Light is made all dazzling. In the end, one is brought to face the 'Shining Spirit' in its full swing. It is only then that the universe appears full of the Lord and that there is nothing of the world that is not the WORD.

Guru Nanak wants each of us to penetrate through the fleeting forms and patterns and pass on from the phenomena of Nature to Nature's God. He warns us not to be misled by alluring attractions and wild enchantments spread out by Dame Nature through her evanescent charms and fleeting tributes. We should take them as but signboards pointing out to Lord, the Eternal God. That resides within and pervades each of her ephemeral productions. He further wants to call up all our energies and press them into service, so as to make our bodies the living temples of the Divine Music—the Word, in our earthly sojourn. Guru Arjan Dev Ji says, "O man, you have come into the world to make a profitable business, but alas, you are engaged in fruitless and bewildering thing of life. The night (earthly life) is nearing its end" (Sri Rag M. 5, p. 43). Again Guru Nanak says, "You have got this human birth and that is your only chance to cotact God." (SGGS, p. 12)

Now or never is the motto set up by Guru Nanak. The attachment of the objects, of the senses, the gorgeous display of riches and wealth, the luxurian abundance and affluence all contribute to imbalance the sophisticated mind. These are the thorns and thistles that mar the beauty of the undisturbed state of mind, which is right type best suited for the dawn of Divinity. Every day, every hour and every passing minute is leading us more and more into the bondage of the sensuous phenomena of the world.

Guru Nanak sets before us the goal viz., to attain oneness with the Lord—the One Being. We can reunite with the Source from which we once emanated, and regain our permanent abode in the Home of our Father, where joy and peace reigns supreme, beyond the reach of annihilation and

ignorance, beyond all miseries of the troubled ocean of life.

Nanak advises us to realise Him in our souls, to rise to Him, losing all sense of little ego "I" in the living temples of our bodies. The Kingdom of God is within us. We have to recognize the Inner Man as the image of God, the physical body as the temple of God, in which the Lord makes His appearance in these living temples, we have to attune our souls with God and live in closer communion with HIM.

According to Guru Nanak, the whole of the creation is to be recognized as the great temple of the Lord in which he permeated through and through. We have to become the flute for the voice of the Lord. Guru Nanak in Asa Di Var says, "This universe is the abode of the True One and the True One verily dwells in it." (*SGGS*, p. 463)

CHAPTER - 7

Five Regions (*Khands*)

In Stanzas XXXIV, XXXV, XXXVI and XXXVII of *Japji*, Guru Nanak has mentioned about five regions (*KHANDS*) through which soul has to pass to reach the final realm the *Sach Khand*, the region of Truth. What are these regions?

1. ***Dharam Khand*** : The region of truth and virtue.
The earth, which is called *Dharam Khand*, was created by God for performance of virtues and true deeds by the devotees, which means such deeds which are pure and pious as detailed in the Divine Hymns (*Gurbani*). (*Japji*, stanza 35)
2. ***Gian Khand*** : The region of divine knowledge.
After the devotee passes the stage of *Dharam Khand*, he enters the stage of understanding the divine matters. Now he performs selfless service. His devotion to and worship of the Creator confers upon him the gift of Divine Knowledge, and he gets supreme bliss in the second stage. (*Japji*, stanza 36)
3. ***Saram Khand*** : The region of beauty, intuition and true wisdom. When the devotee enters the third stage of spiritualism, his mind, intellect and wisdom are fashioned afresh and are steeped in the colour of God's worship. The Divine Intuition and Wisdom are obtained. (*Japji*, stanza 36)
4. ***Karam Khand*** : The region of Divine Grace. In the fourth stage the devotee becomes detached from *Māyā* and remains absorbed in the meditation of

God and His Name. Then God showers His Grace.
The devotee is now ready to enter the final stage.

(*Japji*, stanza 37)

5. ***Sach Kband*** : The region of truth. In the final stage the human soul gets united with the Supreme Soul, even during the life-time of the devotee.

(*Japji*, stanza 37)

A true devotee has to work his way through these five stages to reach the final and attain salvation.

CHAPTER - 8

The Essence of Japji

Guru Nanak's *Japji* is the key to the philosophy and Message of *Sri Guru Granth Sahib*. The first lines which can be termed as introduction or preface are known as *MOOL MANTRA* are followed by thirty-eight (38) stanzas and one Saloka. In every stanza Guru Nanak has conveyed a different message.

In the first three stanzas he tells of the description of the Lord, His manifestation and importance of His Will (1-3)

Importance and benefits of predawn (morning) prayer, role of Guru and His importance are the theme of stanzas four to seven (4-7)

How fruitful is listening to Lord's praises is explained in stanzas eight to eleven (8-11)

In stanza twelve to fifteen (12-15) he lays down the importance of obeying His command and living practical life as per His Guidance.

In stanzas sixteen to nineteen, Lord's vast creation, its origin and forms are outlined.

How important is True Name along with the limitless and vast creation of Lord has been brought out in stanzas twenty to twenty-three (20-23)

In stanzas twenty-four to twenty-seven he gives a description of invaluable forms and qualities of Lord's creation and His control procedure.

Stanzas twenty-eight to thirty-three show the importance of human mind, human being's union and separation from the Lord and recitation of True Name.

Through which realms human life has to pass to reach the divine realm (Realm of Truth—*Sach Khand*) is brought out in stanzas thirty-four to thirty-seven.

Stanzas thirty-eight and final salok give the ideal of life and its fulfilment.

Guru Nanak has held the view that *IK-ONKAR*, the only one Supreme Lord is the cause of creation of the universe. Believers in Vedic philosophy consider so many gods and goddesses responsible for creation of the Universe, whereas Jainism and Buddhism do not subscribe to God's existence even. But Guru Nanak, however, says that only the True Lord who is eternal and embodiment of Truth is the power responsible for Creation and Sustenance of the Universe. All other Sikh Gurus, Bhagats and Saints whose compositions form part of *Sri Guru Granth Sahib* support this :

Guru Arjan Dev Ji (fifth Nanak) in Sri Rag of *Sri Guru Granth Sahib* says :

ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥

ਨਾ ਵੇਛੋੜਿਆ ਵਿਛੁੜੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

Prīt(i) lagī tis(u) sach sio marai na āvai jāe.

Nā vechhoriā vichhurai sabh maib rahiā samāe.

(p. 46)

and at the end of this hymn he says :

ਦੇਖੈ ਸੁਣੈ ਹਦੂਰਿ ਸਦ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਰਵਿੰਦੁ ॥

ਅਕਿਰਤਘਣਾ ਨੋ ਪਾਲਦਾ ਪ੍ਰਭ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦੁ ॥

Dekhai sunai badūr(i) sad ghaṭ(i) ghaṭ(i) Brahm(u) ravind(u).

Akirtghaṇā no pāldā Prabh Nānak sad bakhsind(u).

(p. 47)

In this Guru Arjan Dev Ji says, "The loved ones have developed love for the Lord who is neither born, nor dies and pervades in everyone. He cannot be forsaken by anyone." In the last lines of this hymn he says, "The Lord who is our benefactor sustains even the most thankless people and listens to our prayers and yearnings as He

pervades in every bit of our surroundings and all beings. We should always remember the Lord and meditate on True Name."

Again in *Sukhmani* he says :

ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥

ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥

Karaṇ kārāṇ Prabh(u) ek(u) hai dūsar nāhī koe.

Nānak tis(u) balihārṇai jal(i) thal(i) mahīal(i) soe.

(p. 276)

There is only one Lord who is cause and effect of everything and there is none else responsible for everything happening in the World. O' Nanak I would offer myself in sacrifice to the Lord pervading everywhere whether land, sea, earth and skies in perfect measure.

Lord's Will

In stanza one of *Japji*, Nanak poses the question :

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

Kiv sachiārā hoīai kiv kūṛai tuṭai pāl(i).

Hukam(i) rajāi chalṇā Nānak likhiā nāl(i).

In the first line Nanak poses the question, "How to become True and demolish the curtain of falsehood to unite with the Lord, which is ideal of life?" In the second line he gives the answer, "This curtain can be removed by following the Lord's Will and abiding by His Verdict. Taking His ordains with pleasure and accepting them in toto." Once this wall is removed, we could attain self-realization and preserve the Primal Soul and find the same spirit of the Lord functioning everywhere leaving no distinction and misgivings between Lord and man. But we being engrossed in many doubts and misgivings keep ourselves away from achieving this goal and keep on wandering in cycle of birth and death and do not realize the Truth of Lord's secrets.

In *Sri Guru Granth Sahib* there are numerous verses which that His Will is supreme. Some of these are :

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

Man tūn jot(i) sarūp(u) hai āpnā mūl(u) pachbān(u).

Man har(i) jī terai nāl(i) hai gurmatī raṅg(u) mān(u).

(p. 441)

O' my mind you are embodiment of His light, realize your worth. The Lord is with you, with His Word enjoy the comforts of life. But this stage can only be attained by following His Verdict and having understood that a human being is a part of Primal Soul (*Param Atma*) and Lord is always with him and it is only through HIS Word that one could enjoy His love.

ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥

ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ ॥

ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ ॥

Lekhai bolan(u) bolnā lekhai khāṇā khāo.

Lekhai vāt chālāīā lekhai sun(i) vekhāo.

Lekhai sāh lavāī-aib parē ke puchhān jāo. (p. 15)

It is as per the Lord's predestined Will that human beings speak something and it is only as per His Verdict that we enjoy delicious food. Only as per His Will we walk, move around, listen and see. It is as per His Will that we live life performing certain functions and it is not necessary to confirm it from learned people.

In second stanza (*pauri*) of *Japji* Guru Nanak says :

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

Iknā hukmī bakhsīs ik(i) hukmī sadā bhavāī-aib.

Hukmai āndar(i) sabh(u) ko bāhar(i) hukam na koe.

Nānak hukmai jē bujhai ta baumai kahai na koe.2.

In this Guru Nanak tells us that whole creation is

moving as per dictates and Will of the Creator Lord. Our whole life is based on the Will and ordains of *Satguru* (true master) but not realizing and appreciating this we are engrossed in "I-am-ness". When one realized that everything is controlled by Him and nothing is in the hands of human being, then one gets rid of such egoism.

Many are blessed with Lord's Benedictions and Grace while others are being taken through the whirlwind of worldly confusion or cycle of birth and death, but all this is as per His Will. They face the tribulations of life for molding it on the right line but they would not accept the Lord's Will either. Guru-minded people appreciate this viewpoint and once they accept this fact that we are only puppets in His hands, one automatically gets rid of egoism. This is the first step towards understanding the basic philosophy of living a meaningful life. We undergo sufferings by forgetting the Lord's True Name and that everything happens as per His Will. Again in Sri Rag, Guru ji says :

ਕਾਹੇ ਜੀਅ ਕਰਹਿ ਚਤੁਰਾਈ ॥

ਲੇਵੈ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ ॥

Kāhe jīa kareh chaturāī.

Levai devai ḍhil na pāī.

(p. 25)

He says, "O man ! why you try to be clever and shrewd.

Be it known to you that everything is happening as per the will of the Lord. There is no need for you to exert out of the way for achieving anything as whatever is predestined for you will be given to you at appropriate time.

Again in Sri Rag, Guru Nanak says :

ਕੀਤਾ ਕਹਾ ਕਰੇ ਮਨਿ ਮਾਨੁ ॥

ਦੇਵਣਹਾਰੇ ਕੈ ਹਥਿ ਦਾਨੁ ॥

ਭਾਵੈ ਦੇਇ ਨ ਦੇਈ ਸੋਇ ॥

ਕੀਤੇ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਇ ॥

Kūtā kahā kare man(i) mān(u).

Devanḥāre kai bath(i) dān(u).

Bhāvai de-e na deī soe.

Kīte kai kabhai kiā hoe.

(p. 25)

In this Guru Nanak tells us that "when Lord alone who has everything in His hands and grants us all the favours, why should the man engross himself in egoism? We get in this world whatever pleases Him, and nothing against His Will. Nothing can happen as per wishes of a human being without His Grace."

Guru Arjan Dev Ji (fifth Nanak) says :

ਕਹਿਆ ਕਰਣਾ ਦਿਤਾ ਲੈਣਾ ॥

ਗਰੀਬਾ ਅਨਾਥਾ ਤੇਰਾ ਮਾਣਾ ॥

ਸਭ ਕਿਛੁ ਤੂੰਹੈ ਤੂੰਹੈ ਮੇਰੇ ਪਿਆਰੇ

ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਬਲਿ ਜਾਈ ਜੀਉ ॥

Kabiā karṇā ditā laiṇā.

Garībā anāthā terā māṇā.

Sabb kichh(u) tūṇhai tūṇhai mere piāre,

terī kudrat(i) kau bal(i) jāī jīo.

(p. 98)

In this he (Guru Arjan) says that We have to do whatever you say and get whatever is bestowed upon us as per our deeds—sufferings or comforts. We humble and poor have your support and O Lord all these forms of life are really your manifestation.

Again in *Sri Guru Granth Sahib*, Guru Arjan says :

ਸੋਈ ਕਰਣਾ ਜਿ ਆਪਿ ਕਰਾਏ ॥

ਜਿਥੈ ਰਖੈ ਸਾ ਭਲੀ ਜਾਏ ॥

ਸੋਈ ਸਿਆਣਾ ਸੋ ਪਤਿਵੰਤਾ ਹੁਕਮੁ ਲਗੈ ਜਿਸੁ ਮੀਠਾ ਜੀਉ ॥

Soī karṇā je āp(i) karāe.

Jithai rakhai sā bhalī jāe.

Soī siāṇā so pativāntā hukm(u) lagai jis(u) mīṭhā jīo.

(p. 108)

Here Guru ji says, "We perform only those deeds which are liked by Lord and please Him, and the place where He keeps us is the best. The person who accepts Your Will as sweet and pleasant is considered to be wise and respected all over.

In *Sri Guru Granth Sahib* Guru Amar Das Ji says :

ਤੂੰ ਆਪੇ ਸੋਹਹਿ ਆਪੇ ਜਗੁ ਮੋਹਹਿ ॥

ਤੂੰ ਆਪੇ ਨਦਰੀ ਜਗਤੁ ਪਰੋਵਹਿ ॥

ਤੂੰ ਆਪੇ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਤੇ ਗੁਰਮੁਖਿ ਹਰਿ ਦੇਖਾਵਣਿਆ ॥

Tūn āpe soheb āpe jag(u) mohēh.

Tūn āpe nadrī jagat(u) provaih.

*Tūn āpe dukh(u) sukh(u) devaith karte gurmukh(i)
har(i) dekhāvaṇiā.* (p. 125)

Here he (Guru Amar Das Ji) says, "O Lord you appear grand, prevalent everywhere is Your creation and the whole world is completely bewitched by your secrets. It is through Your Grace that the whole universe moves according to set principles in conscious perception as per Your Will. You alone are bestower of comforts and sufferings to Your Creation and enable the Guru-minded ones to realize You within themselves.

In *Sri Guru Granth Sahib* there are numerous hymns which tell us that His Will is supreme and all what happens is as per that. I quote below a few of these :

ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥

ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੁਤਾ ਸਿੰਝੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥...

ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ ਕਮਾਵਹਿ ॥

*Tudh(u) bhāvai tā vāveh gāveh tudh(u) bhāvai jal(i)
nāveh.*

*Jā tudh(u) bhāveh tā kareh bibhūtā siṅgī nād(u)
vajāveh....*

Nānak(u) ek kabai benantī bor(i) sagle kūṛ(u) kamāveh.
(p. 144)

ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰੁ ਜਾਇ ॥

ਸੋ ਡਰੁ ਕੇਹਾ ਜਿਤੁ ਡਰਿ ਡਰੁ ਪਾਇ ॥

ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇ ॥

Dar(i) ghar(u) ghar(i) dar(u) dar(i) dar(u) jāe.

So dar(u) kehā jit(u) dar(i) dar(u) pāe.

Tudh(u) bin(u) dūjī nāhī jāe.
Jo kichh(u) vartai sabh terī rajāe. (p. 151)

ਲਲਾ ਲਪਟਿ ਬਿਥੈ ਰਸ ਰਾਤੇ॥...
 ਜਿਉ ਜਿਉ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਕਰਨਾ॥...

ਨਾਨਕ ਠਾਕੁਰ ਸਦਾ ਅਲਿਪਨਾ॥੧੧॥

Lalā lapat(i) bikhai ras rāte...
Jio jio hukam(u) tivai tio karnā...

Nānak thākur sadā alipanā.11... (p. 252)

Sri Guru Granth Sahib is replete with such examples which would confirm the view that whole Universe is being controlled and managed as per His Will. It would be in the interests of human being if he were to realize this basic fact, that everything moves and functions as per the Will of the Lord and everything rests within His power. Whatever is happening, is under the control of His Will. We should thus follow this fundamental principle through the Guru's guidance and obey Satguru's directions every time. Through these few examples this fact of Sikh philosophy, to follow the Lord's Will with complete surrender is the first lesson to be learnt.

If we learn to follow Satguru's Will (ਸਤਿਗੁਰੂ ਦਾ ਭਾਣਾ ਮਨ ਲਈਏ) we will not succumb to our egoism and this is what Guru Nanak teaches us in stanza 2 of *Japji*.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥

Nanak hukmai je bhujai ta haumai kahai na koe.

Importance of Guru and Ambrosial hours

Guru Nanak and all other Sikh Gurus have stressed on the Guru's role in guiding the human being onto the right path of singing Lord's praises and finally uniting with Him. According to Guru Nanak Guru's guidance is most essential in leading a fruitful life towards unification with HIM. In sixth stanza of *Japji* he says :

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

*Mat(i) vich(i) ratan javāhar māṇik je ik gur kī sikh
sunī.*

Gurā ik deb(i) bujhāī.

Sabhnā jīā kā ik(u) dātā so mai visar(i) na jāī.6.

(p. 2)

In human mind there are priceless jewels and gems and by listening to Guru's Word, these jewels will illuminate his life. It is through Divine Grace that the human being gains all the virtues and long life without which all worldly praises are of no use.

In stanza four of *Jappi* Guru Ji stresses the importance of ambrosial hour. He says :

ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

Muhau ki bolan(u) bolīai jit(u) sun(i) dhare piār(u).

Anmrit velā sach(u) nāo vādīāī vīchār(u). (p. 2)

In this he says that the human being should utilise the ambrosial hours for prayers and singing His praises as that time is most auspicious and opportune for uniting with Lord. The gist of this is that this life is given to us to unite with Him who has bestowed all His benefactions on us and has blessed us with all we desired. What should we offer Him to get united with Him? What should we do to earn His grace? The answer lies in reciting the Lord's True Name and singing His praises in the ambrosial hours of (pre-dawn) the morning contemplating on His Greatness. In fact, this life is given to us as a reward for our past deeds and we could attain salvation through His Grace. The Lord alone knows everything, being the True Master everything is under His control and He does as it pleases Him. Whatever we see around us is being directed by the Lord as per His Will.

There are many more hymns in *Sri Guru Granth Sahib*

which emphasize on the importance of remembering His name in the ambrosial hours of the morning.

Guru Ram Das Ji exhorted the Sikhs to remember the Lord in the early hours of the morning. He says :

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

*Gur sat(i)gur kā jo sikh(u) akhāe su bhalke uṭh(i) har(i)
nām(u) dhiāvai.* (p. 305)

As per this the basic requirement of a follower of Guru is that he must get up in the early hours of the morning and meditate on the True Name of the Lord. Some more hymns with reference to this are given below.

Guru Nanak Dev in *Sri Guru Granth Sahib* says :

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥...

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

*Gurmukh(i) nādaṅg gurmukh(i) vedaṅg gurmukh(i)
rabiā samāi.*

*Gur(u) īsar gur(u) gorakh(u) barmā gur(u) pārbatī
māi...*

Gurā ik deh(i) bujhāi.

Sabhnā jā kā ik(u) dātā so mai visar(i) na jāi.5.

(p. 2)

In this Guru Ji tells that Guru plays the main role in enabling us to unite with Lord through his teachings.

Guru Ram Das in Rag Gujri says :

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਥਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਗਾਸਿ ॥੧॥

*Har(i) ke jan sat(i)gur satpurkhā bindu karau gur
pās(i).*

*Ham kīre kiram sat(i)gur sarṇāi kar(i) daiā nām(u)
pargās(i).1.*

*Mere mūt gurdev mo kau rām nām(u) pargās(i).
 Gurmat(i) nām(u) merā prān sakbāi har(i) kīrat(i)
 hamrī rahrās(i).1. (p. 10)*

In this Guru Ji prays Lord "Grant me light of knowledge of His True Name so that I may attain it through Guru who protects us always. My prayer to You is that bless me so that I may continue singing your praises all the time."

Guru Nanak in Sri Rag says :

ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥
 ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਥੈ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥
 ਜੇ ਤਿਸੁ ਭਾਵੈ ਉਜਲੀ ਸਤ ਸਰਿ ਨਾਵਣ ਜਾਉ ॥

*Gur(u) paurī berī gurū gur(u) tulhā har(i) nāo.
 Gur(u) sar(u) sāgar(u) bohitho gur(u) tīrath(u) dariāo.
 Je tis(u) bhāvai ūjālī sat sar(i) nāvaṇ jāo. (p. 17)*

In this Nanak tells about the importance of Guru. He says that "Guru is the ladder, He is the boat and the raft towards the attainment of Lord's True Name. Guru is the tank, Guru is the ocean and Guru is ship and the holy place of worship. If Satguru pleases such a man through the guidance of Guru and company of the holy becomes holy.

Guru Nanak says :

ਭਾਈ ਰੇ ਹਰਿ ਹੀਰਾ ਗੁਰ ਮਾਹਿ ॥
 ਸਤਸੰਗਤਿ ਸਤਗੁਰੁ ਪਾਈਐ ਅਹਿਨਿਸਿ ਸਬਦਿ ਸਲਾਹਿ ॥
*Bhāi re har(i) hīrā gur māhe.
 Satsaṅgat(i) satgur(u) pāīai aihnīs(i) sabad(i) salāhe.*

In this Guru Ji says, "The Lord has appeared in the form of Guru and this jewel can be attained in the company of Holy. But this state of mind is attained by singing Praises of the Lord.

Guru Amar Das Ji in Sri Rag says :

ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਰਾਸਿ ਹੈ ਗੁਰ ਪ੍ਰਫਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥
 ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਸਦਾ ਸਦਾ ਵਖਰੁ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇਆ ਸਦਾ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥
*Har(i) bhagatā har(i) dhan(u) rās(i) bai gur pūchh(i)
 kareh vāpār(u).*

Har(i) Nām salāhan(i) sadā sadā vakhar(u) har(i)
nām(u) ādhār(u). (p. 28)

Nānak gurmukh(i) har(i) pāiā sadā har(i) nām(i)
samāe. (p. 29)

In this also Guru Ji has put great importance on the Guru, he says, "We are born to carry on business of life. If we get guidance of True Guru we could deal in profitable business and attain Lord's presence. This is totally dependent on Guru's teaching and guidance. He (Guru) enables us to understand clearly True Name and this helps us to unite with the Lord.

Importance of True Name

Stanzas 8 to 11 of *Japji* tell us the significance of listening of True Name. Guru Nanak has laid great emphasis on benefits of listening Holy Name. He says starting in stanza 8 :

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥
ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
Suṇiai sidh pīr sur(i) nāth.
Suṇiai dharat(i) dhaival ākās.

and ends in stanza 11 with :

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
Nānak bhagtā sadā vigās(u).
Suṇiai dūkh pāp kā nās(u).

In all this he says that by listening to the TRUE Name of Lord, one could attain the qualities of Sidhas, or the holy saints, the knowledge of Vedas and Shastras, and the mind gets transfixed on divine knowledge, he says that the holy saints are ever happy, blossoming in Bliss.

Guru Arjan Dev Ji elaborates this, saying :

ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥
ਤੂੰ ਪ੍ਰੀਤਮੁ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰੀ ॥...

ਕਥਾ ਸੁਣਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ ॥

...ਦੇਖਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ ਜੀਉ ॥

Suṇ(i) suṇ(i) jivā soe tumārī.

Tūn prītam(u) ṭhākur(u) at(i) bhārī....

kathā suṇat mal(u) saglī khovai

...*Dekh(i) Nānak bhae nihālā jīo.*

(p. 104)

He says, "I live by listening to Your Praises and holy name. You are my dear friend and I only depend on Your support. By singing Your praises my heart has blossomed forth. The mind has been purified by hearing the discourse on Your wonderful drama and Your greatness. O Nanak! The Lord's worldly drama is so vividly seen by everyone, that we get satiated with its charm."

There are several hymns in *Sri Guru Granth Sahib* which tell us of the benefits of listening to His holy name. Some of these are given below :

Guru Nanak says :

ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥

ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥...

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਣੁ ਪਾਰਿ ਨ ਪਾਇ ॥

Jīo pāe tan(u) sājiā rakhiā banat banāe.

Akhī dekhai jihvā bolai kannī surat(i) samāe....

Nānak gur bin(u) nāhe pat(i) pat(i) vin(u) pār(i) na pāe.

(p. 138)

Having created the body of the Creator infused life therein and made arrangements to protect it, man sees with his eyes, speaks with his tongue and fixes his attention by hearing with ears. He walks with feet, works with hands and wears and eats what is given to him. He forgets the Creator. And like blind man does dark deeds. When a pitcher breaks it crumbles into pieces and cannot be remolded. Nanak says that without Guru there is no honour and without honour one cannot cross the ocean of the world.

Guru Angad says :

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥

ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥...

ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥

Akhi bājboh vekhnā vin(u) kaṇṇā sunṇā.

Pairā bājboh chalṇā vin(u) bathā karnā...

Nānak hukam(u) pachhāṇ(i) kai tau khasmai milṇā.1.

(p. 139)

Let us perceive the world as the Lord's own form with eyes full of the light of knowledge instead of the physical eyes, let us hear the praises of the Lord with the ears of faith instead of physical ears. Walk with feet of faith and work with hands having reposing full confidence in Him. Nanak says; we could attain unity with Lord provided we obey His Will.

To conclude let us go to stanza 21 of *Japji* in which Guru Nanak says :

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

Suṇiā maṇniā man(i) kītā bhāo.

Antargat(i) tīrath(i) mal(i) nāo.

We should first listen to the Lord's praises and then accept His True Name with full faith, through the Guru's guidance, thus developing love and devotion for the True Name. One can wash away his inner filth by having a dip in the holy place of pilgrimage within his heart and get rid of sins and attain salvation instead of visiting all places of pilgrimage. We could attain unison with the Lord by listening to the True Name, accepting its efficacy and then developing love and devotion for it.

Ideal of Life

In stanza 20 Guru Nanak tells us that the ideal of life should be to live a pure and truthful life and how to do that he says :

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਬੇਹ ॥

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
 ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
 ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥
 ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

Bhariai hath(u) pair(u) tan(u) deh.

Pāṇī dhotai utras(u) kbeh.

Mūt palitī kapar(u) hoe.

De sābūn(u) laīai oh(u) dhoe.

Bhariai mat(i) pāpā kai saṅg(i)

Oh(u) dhopai nāvai kai raṅg(i).

(p. 4)

In this Guru Ji tells us that dust and pollutants on body can be wiped off with water. If clothes get spoiled, these can be cleaned with soap, but if mind gets polluted with sinful actions it can be purified by recitation of His True Name.

In *Sri Guru Granth Sahib* there are numerous stanzas recited by other Gurus which tell the same. To quote a few :

In Rag Gauri M. 4 in *Sri Guru Granth Sahib*, Guru Ram Das says :

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥...

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥

*Kām(i) karodb(i) nagar(u) bahu bhariā mil(i) sādhu
 khaṇḍal khaṇḍā he.*

*Jan Nānak nām(u) adhār(u) tek hai bar(i) nāme hī
 sukh(u) maṇḍā he.*

(p. 13)

In this Guru Ji tells us that the world is full of vices and the only solace is in the company of the holy. O Nanak we have support of Your Name alone through *Gurbani*, and that is the only help for our body and mind which could bring joy and bliss to our heart. We can unite with Lord by recitation of True Name and singing His praises.

Again Guru Amar Das Says :

ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਈਐ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ॥

ਅੰਦਰੁ ਰਚੈ ਹਰਿ ਸਚ ਸਿਉ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਇ ॥੧॥...

ਗੁਰਮੁਖਿ ਸਦਾ ਧਿਆਈਐ ਏਕੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਭਨਾ ਜੀਆ ਕਾ ਆਧਾਰੁ ॥

Sukh sāgar(u) har(i) nām(u) hai gurmukh(i) pāiā jāe.

Andin(u) nām(u) dhiāi-ai sahje nām(i) samāe.

Añdar(u) rachai har(i) sach sio rasnā har(i) guṇ gāe....

Gurmukh(i) sadā dhiāi-ai ek(u) nām(u) kartār(u).

Nānak nām(u) dhiāi-ai sabhnā jīō kā ādhār(u).

(p. 29)

In this Guru Ji tells us that ocean of peace is *Naam* and Gurmukh (holy) can obtain it. If His name is recited all the time, it gets enshrined in You, and when this happens one sings His praises all the time. Loved ones always recite His name and this gives liberation to all.

1. ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਧ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥...

ਜਨ ਨਾਨਕ ਉਤਮ ਪਦੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਲਿਵ ਲਾਇ ॥

Nām(u) milai man(u) triptīai bin(u) nāmai dhrig(u)
jīvās(u)...

Jan Nānak utam pad(u) pāiā sat(i)gur kī liv lāe.

(p. 40)

2. ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥

ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਊਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥...

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੂਟੈ ਸਬਦੁ ਕਮਾਇ ॥

Rām nām(i) man(u) bedhiā avar(u) ki karī vīchār(u).

Sabad surat(i) sukh(u) ūpjai prabh rātau sukh sār(u)...

Nānak nām(u) na vīsrāi chhūṭai sabad(u) kamāe.

(p. 62)

3. ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਨਿਰਮਲੀਆ ॥

ਸੁਖਦਾਈ ਦੂਖ ਬਿਡਾਰਨਹਰੀਆ ॥

ਅਵਰਿ ਸਾਦ ਚਖਿ ਸਗਲੇ ਦੇਖੇ ਮਨ ਹਰਿ ਰਸੁ ਸਭ ਤੇ ਮੀਠਾ ਜੀਉ ॥੧॥

ਜੋ ਜੋ ਪੀਵੈ ਸੋ ਤ੍ਰਿਪਤਾਵੈ ॥

ਅਮਰੁ ਹੋਵੈ ਜੋ ਨਾਮ ਰਸੁ ਪਾਵੈ ॥

ਨਾਮ ਨਿਧਾਨ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਸਬਦੁ ਗੁਰੁ ਮਨਿ ਵੂਠਾ ਜੀਉ ॥੨॥...

ਨਾਮੁ ਨਿਧਾਨਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਕਹੁ ਨਾਨਕ ਵਿਰਲੀ ਡੀਠਾ ਜੀਉ ॥

Anmrit nām(u) sadā nirmaliā.

Sukhdāi dūkh biḍāran-hariā.

*Avar(i) sād chakh(i) sagle dekhe man har(i) ras(u)
sabh te mīthā jīo.1.*

Jo jo pīvai so triptāvai.

Amar(u) hovai jo nām ras(u) pāvai.

*Nām nidhān tiseh prāpat(i) jis(u) sabad(u) gurū
man(i) vūthā jīo.2...*

*Nām(u) nidhānā gurmukh(i) pāiai kabu Nānak virli
dīthā jīo. (pp. 100-101)*

In this hymn stressing the power of True Name, Guru Arjan Dev Ji says, "The Nectarean Name of ever pure and God is giver of all comforts and dispeller of all pains. One who obtains the Nectar Name becomes immortal. Only fortunate one attains Name of the Lord. The Name treasure is obtained through Guru's Grace."

Creation of Universe

This is the subject on which scientists of the whole world are working but so far no one has been able to find and answer to how the universe was created, how it came into existence and when it was created. Guru Nanak in stanza 16 says :

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

Kītā pasāo eko kavāo.

Tis te hoe lakh dariāo.

that by uttering One Word alone, the vast expanse of Universe sprang into existence and out of it hundreds and thousands of other things, rivers, seas and life came up. Again in stanza 21 he says :

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

Jā kartā sirṭhī kau sāje āpe jānai soī.

In this Guru Ji has categorically stated that Lord alone knows about the time and mode or cause of creation of the

universe and no one except Him can say about the details of it. Researchers and scientists despite their best efforts for years have not been able to establish the time of creation of the Universe.

In stanza 24 of *Japji* Guru Nanak again says :

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

Ant na siphtī kahan(i) na ant(u).

Ant(u) na karṇai den(i) na ant(u).

There is no end to the Lord's Greatness and vastness of His created Universe. Several seekers have tried in vain to find the Lord and His nature, but no one shall know His limits but if anyone tries to gauge His depth, he would not merit any respect or honour. The more we try to speak of His greatness, the Greater He becomes as it is all beyond our comprehension. In stanza 25 Guru Ji says :

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥

Jis no bakhse siphat(i) sālāh.

Nānak pātsāhī pāt(i)sāh(u).

that the greatest favour of the Lord is bestowed on those who are blessed with singing Lord's praises.

A few of the hymns in *Sri Guru Granth Sahib* on the subject are given below :

1. ਜਿਨਿ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨੁ ॥

ਗਰਭ ਮਹਿ ਰਾਖਿਆ ਜਿਨਿ ਕਰਿ ਜਤਨੁ ॥

ਜਿਨਿ ਦੀਨੀ ਸੋਭਾ ਵਡਿਆਈ ॥

ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਆਠ ਪਹਰ ਧਿਆਈ ॥

Jin(i) kītā mātī te ratan(u).

Garabh maih rākhiā jin(i) kar(i) jatan(u).

Jin(i) dīnī sobhā vaḍiāi.

Tis(u) prabh kau āṭh pahar dhiāi.

(p. 177)

The Lord, who has made you a jewel out of dust, Who has adopted means to preserve you in womb, who

has given you name, fame and greatness, meditate on that Lord always.

2. ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਦਰਗਹ ਥਾਉ ॥੧॥
ਤੁਝ ਬਿਨੁ ਪਾਰਬ੍ਰਹਮ ਨਹੀ ਕੋਇ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

Tumrī kripā te japīai nāo.

Tumrī kripā te dargah thāo.1.

Tujh bin(u) pārbrāhm nahī koe.

Tumrī kripā te sadā sukh(u) hoe.

(p. 192)

By Your grace only I can meditate on Your Name and obtain a seat in Your court. Without You there is no other Supreme Lord and by Your grace everlasting peace is obtained.

3. Guru Arjan Dev Ji in *Sukhmani Ashtpadi* 10, 11, pp. 275 and 176 and in *Majh M.* 5, page 100, has also said that Lord is the Supreme authority controlling the movements of the whole universe and one should always meditate on His Name.

How To Attain Lord

Every human being is desirous of obtaining liberation and attain Lord. Guru Nanak in stanza 32 of *Japji* tells us how to obtain that. He says :

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥...

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥

Ik dū jibhau lakh hohe lakh hovaih lakh vīs.

Lakh(u) lakh(u) gerā ākhīaih ek(u) nām(u) jagdīs...

Nānak nadrī pāīai kūṛī kūṛai thīs.

Which means that the only way of living this human life successfully resulting in union with Lord, is by reciting His True Name all the time. To stress this point Guru Ji says that 'if I had 2 million tongues and I were to repeat Lord's

name with every tongue hundred thousand times even then I would not be good enough to lead towards the planned merger with Him. It is only with HIS grace that I can find audience with Him'. Again in stanza 38 he says :

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥

Jin kau nadar(i) karam(u) tin kār.

Nānak nadrī nadar(i) nibāl.

When by Grace of the Lord, meditating on His Name, living a truthful life and doing good deeds, the human being is purified, such a person becomes worthy of Guru's benevolence thus attaining ideal of life enjoying the bliss of life and gets satiated. They leave this world fully satisfied, having lived beautiful life. Guru Arjan Dev Ji in *Sukhmani* has given us directions about every aspect of life by living which we can attain salvation.

Fifth Nanak Guru Arjan Dev Ji in 24 *ashtpadis* of *Sukhmani* tells us that all that happens is as per His Will and He is the only Supreme Power controlling the universe.

1. True Name : Fifth Nanak Guru Arjan Dev in his Bani *Sukhmani* has very emphatically stressed on the importance of True Name. In *ashtpadis* 1 to 3 he stresses on the importance of the True Name, which is the highest attainment of Man during this human life, but it is not so easy to inculcate. As Guru Nanak says :

ਅਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

Ākhaṇ(i) aukhā sāchā nāo.

(p. 9)

It is rather difficult to recite True Name. Though one can acquire all one desires by reciting True Name but is easily attained through the company of the Holy. *Ashtpadi* 6 (cantos 6) of *Sukhmani* again stresses on True Name which is brought out depicting the blessings of the Lord, attained through its recitation. In *ashtpadi* (cantos 6) again stress has been laid on developing virtues and good qualities before reciting True Name.

Ashtpadi 15 says, "whosoever has meditated on True Name with love makes a success of his life and all his actions including various religious functions of meditation, penance are fruitfully employed.

The individual reciting True Name becomes embodiment of the Lord and attains salvation is the essence of *ashtpadi* 22.

2. Prayer : How to offer *ardas* (prayer) to Lord for His blessings and acceptable to Him is what *ashtpadis* 4 and 5 *Sukhmani* direct to.

3. Role of Guru and Holy Saints : In *Sri Guru Granth Sahib* great importance has been given to the company of holy. Cantos (*ashtpadi*) 7 and 8 bring out the importance of holy saint or Brahm Gyani, which is beyond description as the saints are above worldly falsehood and is the Lord Himself as He is the creator and benefactor of the whole Universe.

Slander of saints which is deprecated but if such persons take Lord's shelter will attain salvation, is the central theme of *Sukhmani* canto (*ashtpadi*) 13.

In cantos 18 and 19 (of *Sukhmani*) Guru Ji shows the Grace of the Guru in praising the Lord and enjoy the bliss by serving the Lord, who is pervading everywhere.

4. Lord's Will : *Sukhmani ashtpadis* 21 and 23 bring out the importance of the Will of the Lord which is to be followed, without any questions.

5. The Service, Worship, *Sadh Sangat* and Guru-minded Persons : In *ashtpadis* 14 and 17 Guru Arjan tells us of the greatness of Guru-minded people and their company. How much peace of mind and bliss one attains by doing Service to Him and his creation is very clearly mentioned in there.

Guru's Importance

Guru plays a very significant and important role in our lives. Guru Amar Das Ji says in Rag Majh :

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਵਡੀ ਵਡਿਆਈ ॥
 ਹਰਿ ਜੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ ॥
 ਹਰਿ ਜੀਉ ਸਫਲਿਓ ਬਿਰਖੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਿਨਿ ਪੀਤਾ ਤਿਸੁ ਤਿਖਾ
 ਲਹਾਵਣਿਆ ॥

Sat(i)gur(u) sevai vadī vadiāi.

Har(i) jī achint(u) vasai man(i) āi.

*Har(i) jīo saphlio birakh(u) hai anmrit jin(i) pītā tis(u)
 tikhā labāvanīā.*

This is a long hymn and means that by serving the True Guru, glory is procured and God comes to dwell in mind. His (man's) thirst is quenched by drinking the Nectar. I serve the True Guru whose speech is dear to me and who has colonized the God's name within me. The gist of it is TRUE Guru is the source to unite with HIM and obtains liberation.

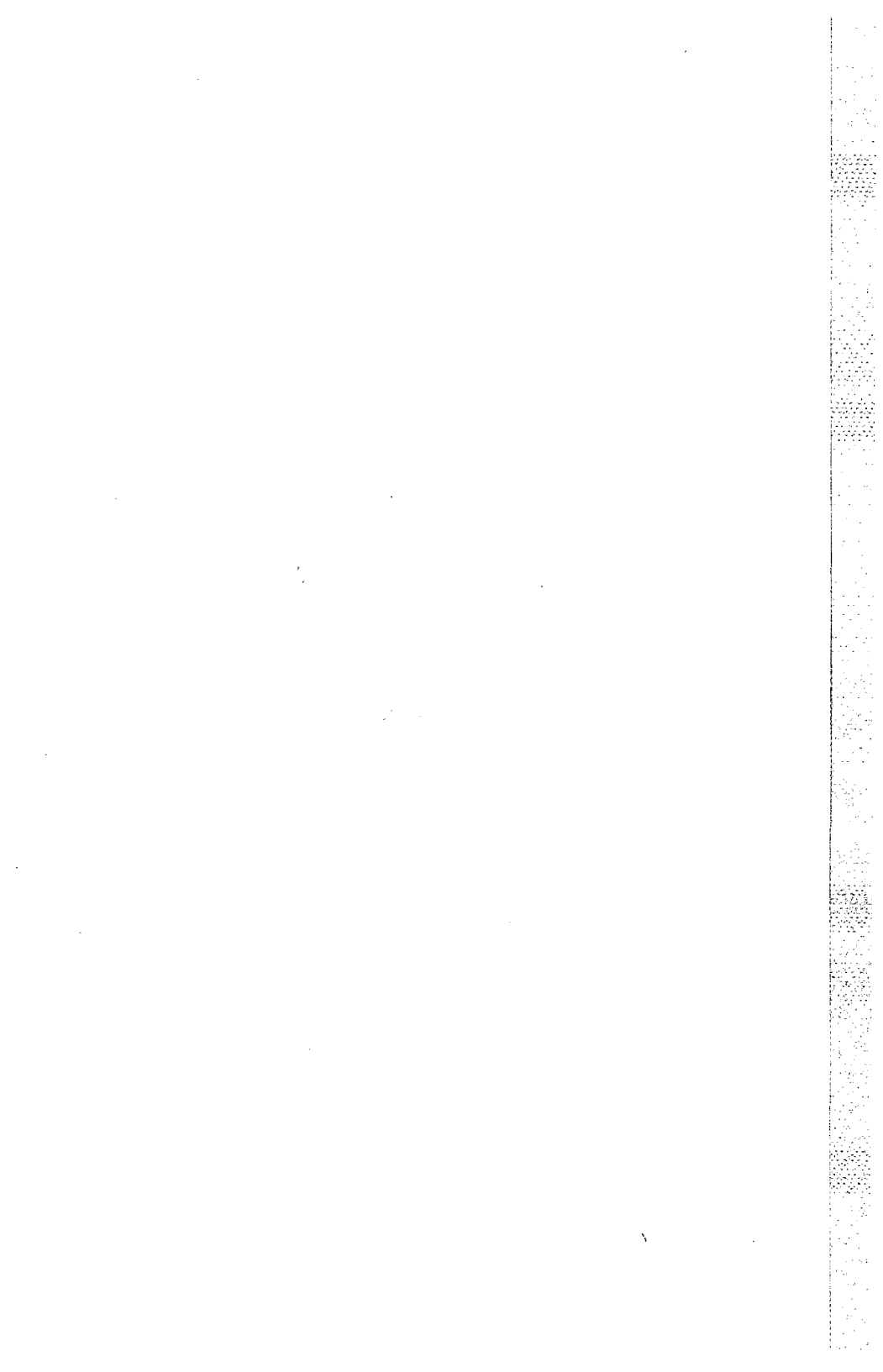
To conclude and the gist of this *Bani (Japji)* is that "The Lord is the fountain of all virtues, and all good qualities are realized through recitation of TRUE NAME as it is the magic herb of all virtues and bliss of life. Similarly *Sukhmani*, *Bara Maha* and *Bavan Akhri* bring out the above themes.



JAPJI SAHIB

(Text and English Translation)





Japji Sahib

Guru Nanak in the opening stanza, by way of an introduction, attempts a definition of the nature of the Almighty, indefinable as He is, referring to His timelessness, His primacy, His being the Uncaused First cause of everything; and goes on to hint about the means by which He may be reached. The theme is explored in greater detail as we proceed further, and the entire piece is neatly rounded off by stanza which matches the opening one on its concentration, its condensation and its literary excellence. Here he is concerned with the nature of God and hints the means to salvation. It sums up beautifully the nature of God's creation and concludes with a song of victory for those who attain salvation.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
॥ ਜਪੁ ॥
ਅਸਿ ਸਚੁ ਜੁਗਾਸਿ ਸਚੁ ॥
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Note : 1. *ONKAR* is the original word in the text. "*Onkar* is the most holy word of the Vedas" says Swami Vivekananda. A symbolic word meaning the Supreme Being, the Ocean of Knowledge and Bliss Absolute. That which was, is, will be, is all *Onkar*. And that which triple descends is *Onkar* too. *Onkar* has also been used by the Sikh divine, Bhai Gurdas, in the meaning of Creator-Lord, which is that aspect of Godhead. He evolves out His Absolute self (*Nirankar* or the Formless aspect) to become a Creative Being. In Var 4 he (Bhai Gurdas Ji) says :

ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਕਰਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਧਾਰੇ ॥੧॥੪॥

The figure 'ONE' appended to *Onkar* does not merely signify God's unity as

Ik Oaṅkār Sat(i) Nām(u) Kartā-purakh(u)
 Nirbhau Nirvair(u) Akāl-mūrat(i)
 Ajūnī Saibhaṅg Gur-prasād(i).
 Jap(u).
 Ād(i) sach(u) jugād(i) sach(u).
 Hai bhi sach(u) Nānak hosi bhi sach(u). (1)

There is one God, Self-manifested, Eternal Truth is His Name, creative His personality and immortal His form. He is fearless without Enmity, unaffected by time, and free from Incarnation. Is self-existent and attainable through the Grace of Guru.

Embrace His meditation.

True in the beginning, before time, True before ages, when this Universe was created, True even now, O Nanak, the Lord shall ever be True.

The text as given constitutes *MOOL MANTRA*, or the basic principles as taught by Guru Nanak. God is described as the One Supreme Being (*Nirankar*), the Unmanifest-Manifested (*Ekankar*) the Eternal Variety, the Conscious Spirit pervading all forms that emanate from Him—He upholding the whole creation. He is not apart from His creation, but is immanent in every form. He being the

against trinity but also affirms His being a personality and not merely *Shunya* or void. (Transcendent, Immanent).

2. *SAT*, literally meaning TRUTH. Truth in the Sikh philosophy, is that variety and is eternal.
3. The word in text is *NAAM*. Literally rendered, it would mean 'The Name' or spirit as opposed to *Roop* (form). A full description of the word can be found only in *Sri Guru Granth Sahib* itself, for its concept differs from the Vedic. It cannot be rendered merely as 'logos'. Guru Nanak himself explains this term in the *Japji* "*Jētā keetā Tetā Nāu*" i.e. 'As much as He hath created that much is His Name'. The term has also been used to denote God.
4. *Purakh* (lit. male person). In the *Sankhya* system of Hindu philosophy, *Pursha* (the universal spirit), Eternal, Indestructible, All-pervasive, is without activity or attribute and it is left to *Prakriti* (primal nature) itself an uncaused cause, and an ultimate principle, to bring phenomenal world into being. But the Sikh doctrine, while making use of the word, emphasizes *Pursha*, Himself the only Creator. As in the Sufi and Vaishnavic lore, He is the only He, His Creatures being females longing to go out and unite with HIM.

Creator of all, and has, therefore none to fear or envy. Again He is above causation, has a sure existence, but not subject to birth and death. He is the Timeless One, existing before time, in time, and beyond time and can be reached only through the favour of His *Naam* and Grace.

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5. Sikhism rejects the theory of incarnation of God. The Guru Saint is not God-incarnate even though he has all the attributes of a living human God and so identified with Him, as is his Word, the embodiment of the Guru through which he reveals his God-nature.
6. By many Sikhs, and following them European translators the word '*Gur*' has been joined on to '*Parsad*' to mean 'By favour (or Grace) of the Guru'. But here Guru Nanak is giving in monosyllables the attributes of God. The Guru here, therefore, is Guru-in-God whose Grace is invoked. As Such '*Guru*' can only be rendered as Enlightener, which is also its literal meaning in Sanskrit. Dr. Mohan Singh, a Sikh scholar has rendered the whole as follows : "By the Grace of the One, Logos Creator, Truth existence, Namer, Creator-integrator, sans fear, enmity, above time, form manifest, above birth, self-sufficient, self-dependent BEING"

Pauri 1 (Stanza 1)

Nanak, sums up the different systems of human thought preached for the realization of oneness with God. He states their inadequacy to reveal the great Reality. Philosophy, Intellectual power, outward observances, like the purification of the body (which cannot purify the sinfulness of mind) keeping silence and fasting etc. are but futile endeavours to reach the God. There is only one way to reach Him, and that is to make God's Will our own. His Will is already a part of our being but we are not conscious of it. It is not a question of finding or creating something new, but rather of attuning oneself to what is already there.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ, ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥
ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ, ਜੇ ਲਾਇ ਰਹਾ ਲਿਵਤਾਰ ॥
ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ, ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥
ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ, ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ, ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ, ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

Sochai soch(i) na hovai, je sochī lakh vār.
Chupai chup na hovai, je lāe rahā liv-tār.
Bhukhiā bhukh na utri, je bañnā puriā bhār.
Sahas siaṇpā lakh hohe, ta ik na chalai nāl(i).
Kiv sachiārā hoiai, kiv kūṛai tuṭai pāl(i).
Hukam(i) rajāi chalaṇā, Nānak likhiā nāl(i).(1)

One cannot comprehend Him by thinking even though one may ponder hundreds of thousands times.

One cannot attain inner peace by outward silence even though one may be silent and remain absorbed in meditation instantly one cannot obtain mind's silence.

The hunger after God and contentment cannot be acquired with all the riches of the world.

Man may possess all the wits, not even one goes with him. Then how shall we justify ourselves/How may one know Truth and break through the clouds of falsehood?

Nanak says By making His will, which is already engraved in our being OUR OWN.

Central Theme

The veil of falsehood which separates us from the Lord, could be removed only by completely surrendering to the Will of God and abiding by the pre-ordained Will. Thus we could attain the ultimate Truth and enjoy a blissful life. Nothing else like meditation, purification by bathing at holy places, fasting etc. avails in the effort to unite with GOD.

Guru Nanak in the opening stanza, by way of introduction, attempts a definition of the nature of the Almighty. Indefinable as He is, referring to His timelessness, His primacy, His being the Uncaused, first cause of everything, and goes on to hint about the means by which He may be reached. The theme is explored in greater details as we proceed further. And the entire piece is neatly rounded off by stanza which matches the opening one on its concentration, its condensation and its literary excellence. Here he is concerned with the nature of God and hints the means to salvation. It sums up beautifully the nature of God's creation and concludes with a song of victory for those who attain it.

Pauri 2 (Stanza 2)

Hukam or Will, itself is something which no words can describe. It baffles all descriptions. The real understanding of the Divine Will comes only by direct revelation to every soul. But with a view to bring home some idea of it, Guru Nanak gives the multifarious working directed by His Will. He then goes to indicate the touchstone by which we may know those who have become with His Will. The knowledge of Divine Will means the destruction of Ego.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ, ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ, ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ, ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ, ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ, ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ, ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੨॥

Hukmī hovan(i) ākār, hukam(u) na kahiā jāi.
Hukamī hovan(i) jā, hukam(i) milai vaḍiāi.
Hukmī utam(u) nich(u), hukam(i) likh(i) dukh sukh pāiāih.
Iknā hukmī bakhsīs, ik(i) hukmī sadā bhavāiāih.
Hukmai aṇdar(i) sabh(u) ko, bāhar(i) hukam na koe.
Nānak hukmai je bujhai, ta haumai kahai na koe.(2)

All things are manifestation of His Will.

The working of that will, cannot be described.

By His Command the mortals are made high and low and
by His Will they obtain pain and pleasure.

By His Will some (the pious) obtain salvation and by His
Will others are doomed for ever.

All are subject to the Supreme Will and nothing stands outside.

One attitude to His Will O' NANAK is wholly freed from ego.

Central Theme

The whole creation of the universe whether vegetation, animal world or human beings follow the Will of the Lord. No one realizes Truth else there will be no one acting through egoism. It is through HIS GRACE only that we acquire benevolence and finally unite with HIM.

Pauri 3 (Stanza 3)

Confusion may arise in the minds of the devotees by reading various scriptures, because they all do not say the same thing about God's Will, but there is no need for doubt and scepticism for what they really describe is not God's Will (which in itself is indescribable) but its various workings and manifestations. God's Will pervades and directs His Creation, but it is something more, something that it itself and above and beyond creation, Nanak says in this stanza.

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥
ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥
ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥
ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥
ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥
ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥
ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥
ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥
ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥
ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

Gāvai ko tāṇ(u) hovai kisai tāṇ(u).
Gāvai ko dāt(i) jāṇai nīsāṇ(u).
Gāvai ko guṇ vaḍiāiā chār.
Gāvai ko vidiā vikham(u) vichār(u).
Gāvai ko sāj(i) kare tan(u) kheh.
Gāvai ko jā lai phir(i) deh.
Gāvai ko jāpai disai dūr(i).
Gāvai ko vekhai hādrā hadūr(i).
Kathnā kathī na āvai toṭ(i).
Kath(i) kath(i) kathī koṭi koṭ(i) koṭ(i).
Dedā de laide thak(i) pāh(i).
Jugā jugāntar(i) khāhī khāh(i).

Hukmī hukam(u) chalāe rāh(u).
Nānak vigsai veparvāh(u).(3)

Some sing His power for they enjoy this gift.
Some sing that He creates bodies and He reduces them to
dust,
Some sing that He (God) takes away life and again restores
it,
Some sing of Him as if He is far away from sight
Some sing that He is beholding us and is present
everywhere,
There is no end to His description, nor of those who describe
Him,
Millions give millions and millions of His descriptions but
have failed.
The Giver continues giving but the receivers grow weary of
it,
And it is not only now, but through ages and ages that
human being has been living on His bounty.
The Ordainer continues this process by His Will.
And free from care, O Nanak, Master makes mercy.

Central Theme

No one has the power of strength to sing His praises
though everyone tries to highly praise Him. Some sing His
praises because of His Bounties, His Deeds, His Knowledge,
His Power of giving and taking away life and His power
to unite or separate us from our near and dear ones. Millions
speak about Him as they have lived on His kind actions for
ages. HIS WILL has set our path to follow, but He remains
happy always.

Pauri 4 (Stanza 4)

How can we become one with God's Will which is indescribable? Guru Nanak says that the best we can do is to sit in meditation at the early hours of dawn and commune with His Holy Word. Our actions and our efforts count—it is through them that we achieve human birth—but Guru Nanak says that we cannot earn salvation. For it (salvation) must come as a gift of His Grace. Guru Nanak in the *Japji* turns time and again to this paradox that salvation is only possible through HIS GRACE, yet we need to make efforts to achieve it.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ, ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ, ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ, ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
ਮੁਹੰ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ, ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ, ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
ਕਰਮੀ ਆਵੈ ਕਪੜਾ, ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ, ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

Sāchā sāhib(u) sāch(u) nāe, bhākhiā bhāo apār(u).
Ākhaih maṅgaih deh(i) deh(i), dāt(i) kare dātār(u).
Pher(i) ke agai rakhiai, jit(u) disai darbār(u).
Muhau ke bolan(u) bolīai, jit(u) sun(i) dhare piār(u).
Aṁmrīt velā sach(u) nāo, vaḍiāi vīchār(u).
Karmī āvai kapṛā, nadri mokh(u) duār(u).
Nānak evai jāṇīai, sabh(u) āpe sachiār(u).(4)

True is the Lord, true His Name and true those who have repeated His Name with love.

And that when creatures pray to Him for gifts, He the giver gives.

Well, then what can we offer Him to have glimpse of His court.

What words should we utter with our lips hearing which He may be moved to give His love.

At the ambrosial hours of early dawn meditate on the grace of True Name.

Our birth is the fruit of our actions
But salvation is with His Grace alone
Nanak ! this will show that the True One is all in all Himself.

Central Theme

In this stanza Nanak asks question : How we see His kingdom and attain His love ? How should we beg His love and benevolence ? Then Guru Nanak answers it : By meditating on Lord's True Name and glorifying His Greatness at the ambrosial hours of the morning.

Pauri 5 (Stanza 5)

The door to realization of the One Being is communion with the Holy *Naam*—the Divine word—together with the meditation on His Glory. Life is made with power and substructure of Word. Holy communion with its rapturous strains, is a gift that can be attained only by meditation and company of enlightened in whose company becomes life of inspiration and love. One learns that what such a Holy person teaches is to meditate always upon Lord, the Creator of everything and never forget HIM.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥
ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਨਾਦੇ ਗੁਰਮੁਖਿ ਵੇਦੇ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਬਨੁ ਨ ਜਾਈ ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

Thāpiā	na	jāe	kītā	na	hoe.
Āpe	āp(i)		nirañjan(u)		soe.
Jin(i)	seviā	tin(i)	pāiā	mān(u).	
Nānak	gāviai		guṇī	nidhān(u).	
Gāviai	suṇiai	man(i)	rakhiai	bhāo.	
Dukh(u)	parhar(i)	sukh(u)	ghar(i)	lai jāe.	
Gurmukh(i)	nādaṅg	Gurmukh(i)	vedaṅg	Gurmukh(i)	rahiā samāi.
Gur(u)	isar(u)	gur(u)	gorakh(u)	barmā gur(u)	pārbati māi.
Je	hau jāṇā	ākhā	nāhi kahṇā	kathan(u)	na jāi.
Gurā ik deh(i) bujhāi.					

Sabhna jā kā ik(u) dātā so mai visar(i) na jāi.(5)

He is all in all Himself devoid of material conditions and
He cannot be made up and set as an image.

They who serve Him obtain honour.

Nanak : let us sing His praises who is full of excellence
Let us sing and hear His praises and keep them lovingly in
heart.

Thus we shall get rid of pain and our hearts will be filled
with joy and happiness.

Gurbani (Guru's word) is the Lord's knowledge and through
Gurbani the Lord is realized for it is inspired by the
Spirit of God.

God is Shiva, God is Vishnu and Brahma.

God is Parbati and Lakshmi

Even if I know Him I cannot describe Him as He cannot
be described in words

Guru has convinced me that there is only One Benefactor
of all creatures.

May I never forget HIM.

Central Theme

He (the Lord) is self-manifested; neither created nor
sustained by anyone else. Whosoever has sung His praises
has attained real greatness. The Guru's word is song celestial,
which enables us to attain unity with the Lord. May I never
forget HIM.

Pauri 6 (Stanza 6)

In this stanza, Guru Nanak develops more fully the statement in stanza 4 that seems to contradict itself but is true in fact. One cannot attain union with God through observance of outward actions such as reading scriptures, saying prayers and performing other rituals which all form part of intellectual exercises and prepare a ground for creating interest for higher life and developing devotion. One may make best use of them. But then by these outer acts one cannot achieve salvation. They are all by themselves meaningless. What matters is glance of His Grace. If one has it, one is blessed indeed. And yet, if salvation depends on God's Grace alone let us not live in idleness. A life of inertia can lead nowhere and God helps those who help themselves. No doubt salvation is achieved only through His Grace, yet one has to make efforts to deserve it. And the only way to make oneself worthy of it is by following the path shown by True Guru. By becoming conscious of Divine Plan, we make His Will our own.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ, ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ॥
ਜੇਤੀ ਸਿਰਥਿ ਉਪਾਈ ਵੇਖਾ, ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ॥
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ, ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ, ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੬॥

Tīrath(i) nāvā je tis(u) bhāvā, viṇ(u) bhāṇe ke nāe karī.
Jeti sirath(i) upāi vekhā, viṇ(u) karmā ke milai lai.
Mat(i) vich(i) ratan javāhar māṇik, je ik gur kī sikh suṇī.
Gurā ik deh(i) bujhāi.
Sabhnā jiā kā ik(u) dātā, so mai visar(i) na jāi.(6)

Bathing in the holy places of pilgrimage is worthwhile only if it pleases the Lord as without His Pleasure and acceptance it will be futile.

Whatever creation and the world around us we see, gains

Lord's favour through His Grace only as nothing could be achieved without His Grace.

If we were to listen to the Guru's teachings even once, all the jewels and beautiful qualities hidden within our body would be brought forth to our advantage.

O Guru; I have only one prayer that I may not forget the Lord Benefactor Who sustains us all.

Central Theme

The whole universe receives His Favours through His Grace alone. All the religious rituals like bathing at holy places etc. are of no avail and do not please HIM. If we take Guru's guidance and follow His teachings, all our hidden qualities would be brought forth and developed to our advantage. O' Lord; I only pray that I may never forget YOU my Lord.

Pauri 7 (Stanza 7)

One can prolong life and attain super human and miraculous powers by certain yogic exercises. But Guru Nanak says that these do not necessarily win God's Grace without which all is useless. In stanza 29 (of *Japji*) Nanak unequivocally states that such supernatural powers more often than not become hindrance in the way of God-realization.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ, ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥
 ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ, ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥
 ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ, ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥
 ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ, ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
 ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ, ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥
 ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ, ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥
 ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ, ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

Je jug chāre ārjā, hor dasūṇī hoe.
 Navā khaṇḍā vich(i) jāṇiai, nāl(i) chalai sabh(u) koe.
 Chaṅgā nāo rakhāe kai, jas(u) kīrat(i) jag(i) le-e.
 Je tis(u) nadar(i) na āvai, ta vāt na puchhai ke.
 Kīṭā aṇdar(i) kīṭ(u) kar(i), dosī dos(u) dhare.
 Nānak nirguṇ(i) guṇ(u) kare, guṇvaṇṭiā guṇ(u) de.
 Tehā koe na sujhai, je tis(u) guṇ(u) koe kare.(7)

If a man's life were four ages long or even ten times longer
 And if he were known in nine continents of the world and
 all were to follow him in procession,

If he were to earn good name and get all the praise and
 honour in the world

Nothing shall be of any avail if he is devoid of HIS GRACE.
 He will be considered the lowly among the lowest like
 worms and a great sinner among sinners.

Nanak says "The Lord bestows virtues and His blessings to
 the virtuous and sinner are alike without any
 distinction.

There is none in the world who could bestow anything on
 the Lord.

Central Theme

If one were to live for hundreds of years with honour and dignity from all over the world, but without Lord's Grace, all this would be of no avail. The Lord bestows His blessings on all, good or bad, rich or poor equally.

Pauri 8 (Stanza 8)

Nanak after a brief digression (stanza 7) resumes the theme of the secrets of spirituality. Having already told us that Oneness with God is made possible by making His Will our own, this in turn by communion with the Word. He now explains the fruit of such communion. One rises above the physical consciousness and comes into cosmic awareness. One achieves the status of a saint and the mystery of creation stands revealed.

The inner voice heard in moments of concentrated meditation, is not to be confused, as has been done, with the voice of conscience. Our conscience is nothing more than the sum of our past actions, passing judgement upon our present ones. As such it varies from person to person. But the inner Voice of meditation is something that does not change, but is the same for all.

The next three stanzas (9, 10 and 11) carry on the theme of the fruit of communion with the Word, which makes possible all kinds of attainment, material, intellectual and spiritual, leading ultimately to union with HIM.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥
ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥
ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

Suṇiai sīdh pīr sur(i) nāth.
Suṇiai dharat(i) dhaval ākās.
Suṇiai dīp loa pātāl.
Suṇiai poh(i) na sakai kāl(u).
Nānak bhagṭā sadā vigās(u).
Suṇiai dūkh pāp kā nās(u).(8)

By listening God's name, the mortal becomes perfect person,
religious guide, spiritual hero, great *yogi*.

He comes to know the real nature of the earth, its supporting
bull and heaven.

By hearing His name one gains the knowledge of continents
and the underworld.

Death loses its terror for those who hear the Word.

Nanak the devotees ever enjoy happiness.

It gives them mind enough to defeat all sorrows and sin.

Central Theme

By listening to the True Name of the Lord one can
understand the secrets of Nature and Lord's creation. The
saints who listen to His True Name enjoy the eternal bliss.

Pauri 9 (Stanza 9)

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥
ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
ਸੁਣਿਐ ਜੋਗ ਚੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥
ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

Suṇiai īsar(u) barmā ind(u).
Suṇiai mukh(i) sālāhaṇ maṇd(u).
Suṇiai jog jugat(i) tan(i) bhed.
Suṇiai sāsāt siṁmrīt(i) ved.
Nānak bhagṭā sadā vigās(u).
Suṇiai dūkh pāp kā nās(u).(9)

By communion with the Word one can attain power of Shiva (god of earth), Brahma (god of creation) and Indra (god of rain).

By communion with the Word one can esteem from all irrespective of one's past sins.

By hearing His Name one understands the ways of uniting with the Lord and mysteries of life and self are revealed.

And in the light of that knowledge he will be able to correct his views about the Shastras, Vedas

Nanak, to Your devotees this knowledge is always refreshing.

It gives them mind enough to defeat the sorrow and sins.

Central Theme

By listening TRUE NAME we can acquire concentration of mind and the knowledge of Divine Word.

Pauri 10 (Stanza 10)

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥
ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥
ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

Suṇiai sat(u) saṁtokh giān(u).
Suṇiai aṭhsaṭh(i) kā isnān(u).
Suṇiai paṛ(i) paṛ(i) pāveh mān(u).
Suṇiai lāgai sahaj(i) dhiān(u).
Nānak bhagṭā sadā vigās(u).
Suṇiai dūkh pāp kā nās(u).(10)

By communion with the Word the disciple will obtain the sense of Truth, Harmony and Goodness.

By communion with the Word, the fruit of ablution at sixty-eight pilgrimages is obtained.

By hearing and constantly reading one acquires steady vision of life.

O Nanak; His devotees live in perpetual ecstasy for the Word washes away all their sins and sorrows.

Central Theme

By listening to Lord's True Name we acquire Truth, Patience and Knowledge alongwith regard and respect of others.

Pauri 11 (Stanza 11)

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥
ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥
ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥
ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

Suṇiai sarā guṇā ke gāh.
Suṇiai sekh pīr pāt(i)sāh.
Suṇiai aṇdhe pāveh rāh(u).
Suṇiai hāth hovai asgāh(u).
Nānak bhagtā sadā vigās(u).
Suṇiai dūkh pāp kā nās(u). (11)

By communion with the Word one attains all the virtues.
By carefully listening of Lord's name one becomes scholar,
spiritual guide and a monarch.

By communion with the Word, the spiritually blind find their
way to God-realization and become able to solve the
most intricate problems of life.

Ever blissful are the saints O NANAK, who commune with
Your Name.

It gives them mind enough do defeat sorrow and sin.

Central Theme

By listening to the True Name we acquire all the virtues
and status of religious leader and cross the ocean of life
successfully. The holy, listening to Your True Name enjoy
eternal bliss.

Pauri 12 (Stanza 12)

Baba Nanak, having, in the preceding four stanzas, tried to describe the fruit of communion with the Word, now goes on to tell about the state of the one who has attuned his will with Divine Will, which cannot be described, as His Will is beyond description. The idea of a controlling power in this world may be said to be Divine Will. God Himself is formless but He assumed Form. He became the Word or *Naam*. It was from this Word that the various planes of the creation sprang into existence, one below the other. He, who practices the Word can progress from one spiritual phase to another, until he reaches the very Source and then becomes one with It. As he proceeds on the journey, his mental and spiritual horizon widens, his soul is cleaned of its past sins and freed from the binding chains of *Karma*. It thus transcends suffering and escapes from the wheel of transmigration. Once one has attained true salvation, one can help others on the path as well. Great indeed is the power of Word but unfortunately, there are few who know it. Stanzas 12 to 15 tell the same thing.

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

Mañne kī gat(i) kahī na jāe.
Je ko kahai pichhai pachhutāe.
Kāgad(i) kalam na likhanḥār(u).
Mañne kā bah(i) karan(i) vichār(u).
Aisā Nām(u) nirañjan(u) hoe.
Je ko mañn(i) jāṇai man(i) koe.(12)

None can describe the condition of one who has made God's
Will his own.

If someone tries to describe, he repents afterwards.
No paper, no pen would serve the purpose, there are no
writers.

Who could sit down and thrash out the question.

So; great is the power of the Word.

But there are a few who know it.

Central Theme

It is rather impossible to describe the status of a person
who believes and acts upon Guru's Word and surrenders to
His Will, as it is beyond our imagination.

Pauri 13 (Stanza 13)

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਭੁਧਿ॥
ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥
ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੩॥

Maṇnai surat(i) hovai man(i) budh(i).
Maṇnai sagal bhavaṇ kī sudh(i).
Maṇnai muh(i) choṭā nā khāe.
Maṇnai jam kai sāth(i) na jāe.
Aisā Nām(u) nirañjan(u) hoe.
Je ko maṇn(i) jāṇai man(i) koe.(13)

By practice of the Word, one rises into universal consciousness and develops right understanding.

With it the disciple's knowledge extends to all spheres of life.

By practice of the Word one is freed from sorrow and suffering.

By practice of the Word one does not go with (*yama*) minister of death.

Such is the Word immaculate.

O' if one knows how to obey it with heart and soul.

Central Theme

By believing one acquires clear thinking, greater wisdom and knowledge about Nature's secrets.

Pauri 14 (Stanza 14)

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥
ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥
ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥
ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

Maṁnai mārag(i) ṭhāk na pāe.
Maṁnai pat(i) sio pargaṭ(u) jāe.
Maṁnai mag(u) na chalai paṁth(u).
Maṁnai dharam seti sanbaṁdh(u).
Aisā Nām(u) niraṁjan(u) hoe.
Je ko maṁn(i) jāṇai man(i) koe.(14)

By practice of the Word nothing can obstruct in the way
of Higher Spiritual life.

By practice of *Naam* one goes into the spiritual planes
openly and honourably.

The believer in the Word does not walk the worldly ways—
ritualistic religious path.

The believer in the Word has an alliance with righteousness.
Great is the power of Word.

But there are few who know it.

Central Theme

By believing and acting on Guru's Word, one leads a
life of honour and fame and follows the path of
righteousness.

Pauri 15 (Stanza 15)

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥
ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥
ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥
ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

Maṇnai pāveh mokh(u) duār(u).
Maṇnai parvārai sādḥār(u).
Maṇnai tarai tāre gur(u) sikh.
Maṇnai Nānak bhavaiḥ na bhikh.
Aisā Nām(u) nirañjan(u) hoe.
Je ko maṇn(i) jāṇai man(i) koe.(15)

The way of obedience brings him (human being who practices Word) at last to the door of salvation.

By practice of the Word one leads one's kith and kin as well to liberation.

By practice of the Word, one saves not only himself but many others whom he guides.

By practice of the Word one is freed from desires and escapes from the wheel of transmigration.

Such is the Word immaculate.

But very few know it.

Central Theme

By believing and acting upon Guru's Word one attains salvation. Such is the efficiency of Lord's True Name, provided someone were to accept it with full faith and belief.

Pauri 16 (Stanza 16)

Holy communion with the Word or *Naam*, says Guru Nanak, is the only means to achieve oneness with the Supreme Lord. No other means can procure this for a human being. It is the Spirit Current emanating from One Being, as it does, that forms all the spiritual and material planes, bouncing back in and out of all of them.

The main sub divisions of the spiritual and astral planes are five in number as given by various scriptures. It takes on five different sounds as it passes through them. These five sounds are termed by the spiritual teachers or those who are adept to science of *Panch Shabad* (Five Words). *Panch* also literally means "Head" and Nanak in this stanza refers to both these meanings. The Word was made flesh and dwelt among us. All the saints are conscious of the one and the same Word, which may be defined as the FIVE SOUNDED WORD. *Naam*, *Bani* (Word), and *Hukam* (Will) are used by Guru Nanak almost synonymously. Those who are all along conscious of the Divine Word become His mouthpiece and are called SANT. Such ones are honoured in HIS COURT and are His chief workers. It is communion with this "FIVE SOUNDED WORD" which unites one with the Lord. All other means fail.

It is from this Word, that the whole creation springs up and returns to it on its dissolution. It is resounding within all of us and human body is verily God's living temple. The saints of all religions speak of the same, as the only means to reach the ULTIMATE REALITY.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥
ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥
ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

ਪੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪ੍ਰਤੁ ॥
 ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
 ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥
 ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
 ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥
 ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
 ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥
 ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥
 ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥
 ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
 ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥
 ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥
 ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
 ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
 ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
 ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

Pañch parvāṇ pañch pardhān(u).
 Pañche pāveh dargah(i) mām(u).
 Pañche soheh dar(i) rājān(u).
 Pañchā kā gur(u) ek(u) dhiān(u).
 Je ko kahai karai vīchār(u).
 Karte kai karṇai nāhi sumār(u).
 Dhaul(u) dharam(u) daiā kā pūt(u).
 Saṁtokh(u) thāp(i) rakhiā jin(i) sūt(i).
 Je ko bujhai hovai sachiār(u).
 Dhavlai upar(i) ketā bhār(u).
 Dhartī hor(u) parai hor(u) hor(u).
 Tis te bhār(u) talai kavaṇ(u) jor(u).
 Jīa jāṭ(i) raṅgā ke nāv.
 Sabhnā likhiā vūṛī kalām.
 Eh(u) lekhā likh(i) jāṇai koe.
 Lekhā likhiā ketā hoe.
 Ketā tāṇ(u) suālīhu rūp(u).
 Ketī dāt(i) jāṇai kauṇ(u) kūt(u).

Kitā pasāo eko kavāo.
 Tis te hoe lakh dariāo.
 Kudrat(i) kavan kahā vichār(u).
 Vāriā na jāvā ek vār.
 Jo tudh(u) bhāvai sāi bhali kār.
 Tū sadā salāmat(i) Nirāṅkār.(16)

The chosen few (Saints) practicing True Name through the Guru's guidance, become worthy of Lord's Grace and are acceptable in Lord's Court (Lord's presence).

They are received with honour and appear grand in Kingdom of heaven, (Lord's presence)

Such great souls concentrate on True Lord alone.

If anyone were to try to describe the great Creation of the Lord with lots of efforts he should give us as endless job.

The universe is established by the Lord according to His set principles and kept in position through righteousness, compassion and patience (not by fabled bull)

If someone understands this basic principle, one gets to know the truth of world's creation.

The universe has no end and extends further, then who is to support it finally?

There are different forms and types, colour, species of beings in this world and all have been created in accordance with His Will but this whole set up is beyond description and none can grasp its virtues.

None has the power or strength to describe His Greatness and grandeur and none could limit the benevolence of the Lord or His creation.

If someone were to try this description, account will be endless and details still incomplete.

The whole universe is being managed as per Lord's Will. How beautiful would be the form of such a Creator and what powers would He be possessing.

What is the wonderful Greatness of the Lord Creator!

None could discern all this, except one having similar powers and strength.

In fact the whole universe was created with one Word or Dictate of the Lord when the whole system of this Universe started functioning, with hundreds of thousands of rivers (systems) started functioning.

It is not within my power to describe the Greatness of Nature and Lord's secrets.

I cannot ever offer myself as a sacrifice to Him and thank Him even once for all His Greatness.

Whatever pleases the Lord, comes to pass and we should accept it with pleasure.

The Formless Lord is ever-existent in eternal bliss without any change and endures for ever.

Central Theme

There is no end of Lord's creation and we cannot even think about the manner in which this Earth is supported (it is erroneously believed that it is supported by huge bull).

This is only known to Lord with whose Will all the creation came into existence. Nanak says, "I cannot even offer myself as sacrifice to HIS GREATNESS. Only a few chosen (who have surrendered to His Will and made it their own) are blessed with HIS GRACE."

Pauri 17 (Stanza 17)

Guru Nanak in this stanza gives the picture of those engaged in good deeds, those who seek to reach HIM in diverse ways. These set ways though praiseworthy, are not to be compared to the God's vision made possible by communion with the practice of the Holy Word, by which means alone, one can make God's Will his own.

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ॥
 ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ॥
 ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ॥
 ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ॥
 ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ॥
 ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ॥
 ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥
 ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ॥
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੭॥

Asaṅkh jap asaṅkh bhāo.
 Asaṅkh pūjā asaṅkh tap tāo.
 Asaṅkh grānth mukh(i) ved pāṭh.
 Asaṅkh jog man(i) raheh udās.
 Asaṅkh bhagat guṇ giān vīchār.
 Asaṅkh satī asaṅkh dātār.
 Asaṅkh sūr muh bhakh sār.
 Asaṅkh mon(i) liv lāe tār.
 Kudrat(i) kavan kahā vichār(u).
 Vāriā na jāvā ek vār.
 Jo tudh(u) bhāvai sāi bhali kār.
 Tu sadā salāmat(i) Nirāṅkār.(17)

There are countless who remember You and countless who
 love You.

Countless are those who recite from sacred books Your
 praises.

There are countless men engaged in *yoga*, whose hearts are indifferent to the world.

Countless are the devotees who contemplate Your attributes and wisdom.

There are countless who bear charity in their hearts and countless who give alms.

Countless are warriors who bear on their faces the brunt.

Countless are the silent sages who centre their love and attention on You Lord

What power have I to describe Thee,

I cannot even sufficiently admire You,

Whatever is pleasing unto You is good, YOU are forever more O' Formless One.

Central Theme

There are countless people meditating on Lord's True Name with love and devotion, with the help of various scriptures. *Yogis* etc are in pursuit of Lord. Countless are the saints and seekers of Truth along with countless brave men laying their lives as martyrs. Countless are there concentrating on True Name in a trance. But the Lord is ever existent in eternal bliss while His Creation is manifold.

Pauri 18 (Stanza 18)

Having spoken of pious, Nanak now lists impious.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥
 ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥
 ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥
 ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥
 ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥
 ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
 ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥
 ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥
 ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
 ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

Asaṅkh mūrakh aṁdh ghor.
 Asaṅkh chor harām-khor.
 Asaṅkh amar kar(i) jāh(i) jor.
 Asaṅkh galvaḍh hatiā kamāh(i).
 Asaṅkh pāpī pāp(u) kar(i) jāh(i).
 Asaṅkh kūṛiār kūṛe phirāh(i).
 Asaṅkh malechh mal(u) bhakh(i) khāh(i).
 Asaṅkh niṁdak sir(i) karaih bhār(u).
 Nānak(u) nīch(u) kahai vīchār(u).
 Vāriā na jāvā ek vār.
 Jo tudh(u) bhāvai sāi bhalī kār.
 Tū sadā salāmat(i) Niraṅkār.(18)

Innumerable are the fools, stark blind in ignorance and
 Innumerable the thieves and crooks who thrive on ill-gotten
 gains.

Countless are those who come and rule with an iron rod
 And those who murder the innocent and live on heinous
 crime.

There are countless liars who practice fraud and falsehood
 And malicious men who eat unwholesome food

And slanderers who add to their burden by caluminating
others.

Thus reasons lowly NANAK

I cannot sufficiently admire you

Whatever is pleasing unto You is only good

You are forever more O' Formless One.

Central Theme

There are countless fools, groping in the dark, countless thieves, sinners, killers, liars who waste their lives in sinful actions. Nanak says, "I am of a very low status to deliberate fully on the Lord. I would accept His Will with pleasure as it is beyond my comprehension and follow the pursuits acceptable to ever existent Lord."

Pauri 19 (Stanza 19)

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥
 ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥
 ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
 ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
 ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
 ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
 ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
 ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥
 ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
 ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
 ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

Asaṅkh nāv asaṅkh thāv.
 Agaṁm agaṁm asaṅkh loa.
 Asaṅkh kaheh sir(i) bhār(u) hoe.
 Akhri Nām(u) akhri sālāh.
 Akhri giān(u) gīt guṇ gāh.
 Akhri likhaṇ(u) bolaṇ(u) bāṇ(i).
 Akhrā sir(i) saṁjog(u) vakhāṇ(i).
 Jin(i) eh(i) likhe tis(u) sir(i) nāh(i).
 Jiv phurmāe tiv tiv pāh(i).
 Jetā kitā tetā nāo.
 Viṇ(u) nāvai nāhī ko thāo.
 Kudrat(i) kavaṇ kahā vichār(u).
 Vāriā na jāvā ek vār.
 Jo tudh(u) bhāvai sāi bhalī kār.
 Tū sadā salāmat(i) Nirāṅkār.(19)

Countless are His Names and countless abodes.
 Countless are His regions which are beyond all reach.
 Even to say countless is to commit oneself.

No doubt it is by means of words we utter His Name and
praise Him.

And by means of words we reason, we sing and discuss
virtues.

It is in word we write and speak

And by words we interpret our relation with Him

But there are no words that bind the recorders of these
relations.

Who ordains what people receive

Whatever is, is the manifestation of His Name.

There is no place where the Name is not

What power I have to describe you !

I cannot even sufficiently admire you.

Whatever is pleasing you is the only good,

You alone endurest for ever O' Formless one.

Central Theme

The creation of the Lord is so vast and beyond our grasp that even using the term countless would be a sin. But it is through the use of words alone that we could try to describe His Blessings or speak about it. There is no place in the universe without the presence or effect of Lord's True Name and I cannot even describe His Greatness or offer myself as sacrifice to Him. We should accept whatever pleases the ever-existing, formless and eternal bliss LORD.

Pauri 20 (Stanza 20)

Our souls have been wandering under the control of the mind and the outgoing faculties have been defiled by the impressions of outside world, so much so, that we have become identified with the body and forgotten our own self and God. How to purify the mind from the dirt of sins and free the soul from the bondage of matter, forms the subject matter of this stanza. To make HIS WILL one's own, by communion with the Word, is the only means to this end.

Actions good or bad, fail to procure communion within, as they keep one attached to the outward observances which bind soul to the matter.

The horizon of the mind is darkened with the mist of sins gathered in previous births. Until these are cleared away, the Sun of Divinity cannot shine in full glory. HOLY NAAM—the Divine Word—and nothing else can clear the mists away and restore the mind to its original transparency. There is no holier sanctuary than that of purified mind.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ॥
ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਕੇਹ॥
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ॥
ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥
ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥
ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ॥
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ॥
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥
ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ॥੨੦॥

Bhariai hath(u) pair(u) tan(u) deh.
Pāṇī dhotai utras(u) kheh.
Mūt palitī kapar(u) hoe.
De sābūṇ(u) laiai oh(u) dhoe.
Bhariai mat(i) pāpā kai saṅg(i).
Oh(u) dhopai nāvai kai raṅg(i).

Puṁni pāpi ākhaṇ(u) nāh(i).
Kar(i) kar(i) kaṁā likh(i) lai jāh(u).
Āpe bij(i) āpe hī khāh(u).
Nānak hukmī āvoh jāh(u).(20)

By washing with water dust of besmeared hand, feet and
body can be removed.

Polluted clothes can be washed with soap

But if mind gets polluted with sin

It can only be purified by communion with *Naam* (Word)

One does not become a saint or sinner merely by words.

Whatever one does, carries along its record.

As you sow, so shall you reap

Everyone comes and goes by the wheel of birth and death
and ordained by His will.

Central Theme

One can wash away dirt on the body with water or
can purify soiled clothes with soap, but a polluted mind can
only be purified with the love and meditating on TRUE
NAME (Word).

Pauri 21 (Stanza 21)

Good actions, like acts of mercy and charity, although commendable, in themselves, do not have an important bearing on the highest spiritual attainment. Borne along the current of the Word soul reaches "Amritsar"—the fountain of nectar (not the city of Amritsar), this Amritsar is man himself. Then any impurities still clinging to the soul are finally washed away. Thus the soul (*atma*) is made fit for onward journey to the highest spiritual plane of SAT NAAM (True Name) which is ineffable greatness and glory.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥
 ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
 ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
 ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
 ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥
 ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
 ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥
 ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ, ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
 ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ, ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
 ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ, ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
 ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ, ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
 ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ, ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
 ਜਾ ਕਰਤਾ ਸਿਰਨੀ ਕਉ ਸਾਜੇ, ਆਪੇ ਜਾਣੈ ਸੋਈ ॥
 ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ, ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥
 ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਪੇ, ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥
 ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ, ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥
 ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ, ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥

Tirath(u) tap(u) daiā dat(u) dān(u).
 Je ko pāvai til kā mān(u).
 Suṇiā maṇniā man(i) kītā bhāo.
 Aṇtargat(i) tīrath(i) mal(i) nāo.
 Sabh(i) guṇ tere mai nāhi koe.
 Viṇ guṇ kite bhagat(i) na hoe.
 Suast(i) āth(i) bāṇī barmāo.
 Sat(i) suhāṇ(u) sadā man(i) chāo.

Kavaṇ(u) su velā vakhat(u) kavaṇ(u), kavaṇ thit(i) kavaṇ(u) vār(u).
 Kavaṇ(i) si ruti māh(u) kavaṇ(u), jit(u) hoā ākār(u).
 Vel na pāiā paṇḍati, je hovai lekh(u) purāṇ(u).
 Vakhat(u) na pāio kādiā, je likhan(i) lekh(u) qurāṇ(u).
 Thit(i) vār(u) nā jogi jāṇai, rut(i) māh(u) nā koī.
 Jā Kartā sirṭhī kau sāje, āpe jāṇai soi.
 Kiv kar(i) ākhā kiv sālāhī, kio varnī kiv jāṇā.
 Nānak ākhaṇ(i) sabh(u) ko ākhai, ik dū ik(u) siāṇā.
 Vaḍā Sāhib(u) vaḍi nāī, kitā jā kā hovai.
 Nānak je ko āpau jāṇai, agai gaiā na sohai.(21)

Pilgrimages, austerities, mercy and giving alms cease to be
 of any consequence,

When one gets even a grain of the honour of His Name.
 Communion with and practice of the Holy Word, with heart
 full of devotion procures admittance into the Inner
 Spiritual Realm washing away the dirt of our sins at
 the sacred fountain within us.

We should pray, all virtues are yours, O Lord none mine
 There can be no worship without good actions
 From You has emanated the *Bani* (Holy Word) which is the
 path of salvation

You are Truth, enchantingly sweet and my mind yearns for
 You

What was the time according to Hindu or Muslim
 computation, what the lunar or solar day

What the season and the month, when the frame of this
 universe came into being

The pundits could not discover it else they would have
 recorded it in Puranas.

Nor could the Qazis determine it else it would have been
 in Quran.

No *Yogi* knows the date, none knows the season and month
 The Creator alone knows the hour, when He came into
 manifestation.

How should I describe You or know You?

Nanak everybody thinking himself wiser than others, speaks
of God

Great are You and great still the Holy Word

And those, O' Nanak, that claim to know the most, shall have
no honour in the life beyond.

Central Theme

O' Lord, we do not possess any virtues as all virtues
come out from you through your kindness. We could wash
away all our sins by obeying Your Will. Nothing can be
achieved by performing strict rituals, going on pilgrimages
or penance. You have created the universe through your one
Dictate (ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ) and no one knows exact time
and date of the Creation.

O' Nanak; if anyone were so clever as to attempt
describing Lord's creation, he will not find favour with the
LORD.

Pauri 22 (Stanza 22)

God's creation is manifold, and beyond human comprehension. The finite cannot conceive the infinite. All attempts to know HIM and HIS CREATION fail. However, one thing, says Nanak, is certain which is that everything emanates from the ONE SOURCE.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ, ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ, ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ, ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥
ਨਾਨਕ ਵਡਾ ਆਖੀਐ, ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

Pātālā pātāl lakh āgāsā āgās.
Oṛak oṛak bhāl(i) thake, ved kahan(i) ik vāt.
Sahas aṭhārah kahan(i) katebā, asulū ik(u) dhāt(u).
Lekhā hoe ta likhīai, lekhai hoe viṇās(u).
Nānak vaḍā ākhīai, āpe jāṇai āp(u).(22)

There are millions of nether regions and skies above skies
Human being has wandered endlessly in His search
This is what the Vedas say
And the Western Books (like Koran) say that there are
eighteen thousand worlds but fundamentally His creation
is limitless
The count could be given had it been accountable
Nanak says, "Let us say He is Great, How great? Only He
knows."

Central Theme

There is no end to Lord's creation. There are countless Earths and skies and though according to Muslim thought there are only eighteen thousand worlds, in fact no one can describe His Creation. Only Lord knows of vastness of His Creation and it is beyond human imagination.

Pauri 23 (Stanza 23)

Even if one, through communion with the Word, merges into the Infinite, one still cannot completely understand the vastness of His creation. For the illimitable has no limits. It is enough that the stream loses itself in the ocean. Blessed are those whose hearts are filled with Divine Love, and no earthly possession compare with them.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ, ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥
ਨਦੀਆ ਅਤੈ ਵਾਹ, ਪਵਾਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥
ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ, ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥
ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ, ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

Sālāhi sālāh(i), eti surat(i) na pāiā.
Nadiā atai vāh, pavaiḥ samuṇd(i) na jāṇiāih.
Samuṇd sāh sultān, gir-hā seti māl(u) dhan(u).
Kīṛī tul(i) na hovnī, je tis(u) manoh na vīسرائه(i). (23)

His devotees praise Him, yet never attain full knowledge of the infinite

Like streams fall in the ocean but never know the depth therein

Even the emperors and kings whose domains are vast as ocean and possess heaps of wealth

Are not equal to an ant filled with HIS LOVE.

Central Theme

The Lord's creation and Greatness is beyond our comprehension and none has been able to gauge its extent. In His Court a humble man who remembers HIM and lives by HIS WILL is superior to the kings who have forgotten the Lord.

Pauri 24 (Stanza 24)

God's creation is limitless. Many have tried to understand its mystery, yet none can know Him, until they reach His height (get attuned to Him). The soul beholds God when it enters into *Sach Kband* (Region of Truth) the highest spiritual plane. How can it be otherwise? How can one behold what is pure spirit with these material eyes? One must go beyond, on the wings of Word (Holy *Naam*) and one can only do so through HIS GRACE.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
 ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥
 ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥
 ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥
 ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥
 ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥
 ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥
 ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥
 ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥
 ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥
 ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

Añt(u) na siphtī kahan(i) na añt(u).
 Añt(u) na karṇai deṇ(i) na añt(u).
 Añt(u) na vekhan(i) suṇan(i) na añt(u).
 Añt(u) na jāpai kiā man(i) manṭ(u).
 Añt(u) na jāpai kitā ākār(u).
 Añt(u) na jāpai pārāvār(u).
 Añt kārāṇ(i) kete bil-lāh(i).
 Tā ke añt na pāe jāh(i).
 Eh(u) añt(u) na jāpai koe.
 Bahutā kahiai bahutā hoe.

Vaḍā	sāhib(u)	ūchā	thāo.
Ūche	upar(i)	ūchā	nāo.
Evaḍ(u)	ūchā	hoṽai	koe.
Tis(u)	ūche	kau	jānai soe.
Jevaḍ	āp(i)	jānai	āp(i) āp(i).
Nānak	nadri	karmī	dāt(i).(24)

Endless are His praises, endless the ways of their singing
 There is no end to His works and His gifts
 Endless His vision and endless His inspiration
 We cannot discover and understand His purpose
 We cannot even know the extent of His creation which
 seems to be boundless
 How many have been distressing themselves to find His limit
 But His limit cannot be found.
 The more we say the more it grows
 Great is the Lord of eminent domain
 His name is not exalted
 One must be as high as He Himself
 To know how high He is, He alone knows His Greatness
 And it is only His grace of Grace, that can lift us to HIS
 HEIGHT

Central Theme

There seems to be no limit of the vast creation of the Lord. Many have tried to gauge the extent of His grandeur and greatness but have failed. The Lord is great and greater is His abode but His name is the greatest. The Lord alone knows His greatness, says Nanak, "All the blessings received are through His Grace and Generosity."

Pauri 25 (Stanza 25)

His bounty is supreme, Generous is forgiving, as He is, He showers His gifts on all alike, whether good or bad. All have their share, none is ignored. He knows us all, better than we do and bestows on us all what is best for us. But the greatest of His bounties is the gift of Eternal Song (*Gurbani*) when he confers it on His devotees out of His Grace, it makes him (devotee) the king of kings.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ॥
ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ॥
ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ॥
ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ॥
ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ॥
ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ॥
ਕੇਤੇ ਮੁਰਖ ਖਾਹੀ ਖਾਹਿ॥
ਕੇਤਿਆ ਦੁਖ ਭੂਖ ਸਦ ਮਾਰ॥
ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ॥
ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ॥
ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ॥
ਜੇ ਕੋ ਖਾਇਰੁ ਆਖਣਿ ਪਾਇ॥
ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ॥
ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ॥
ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ॥
ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ॥
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ॥੨੫॥

Bahutā karam(u) likhiā nā jāe.
Vaḍā dātā til(u) na tamāe.
Kete maṅgeh jodh apār.
Ketiā gaṇat nahī vichār(u).
Kete khap(i) tuṭah(i) vekār.
Kete lai lai mukar(u) pāh(i).
Kete mūrakh khāhī khāh(i).
Ketiā dūkh bhūkh sad mār.
Eh(i) bhi dāt(i) terī dātār.

Bañd(i) khalāsi bhānai hoe.
 Hor(u) ākh(i) na sakai koe.
 Je ko khāik(u) ākhan(i) pāe.
 Oh(u) jānai jetiā muh(i) khāe.
 Āpe jānai āpe de-e.
 Ākheh si bhi kei ke-e.
 Jis no bakhse siphāt(i) sālāh.
 Nānak pāt(i)sāhi pāt(i)sāh(u).(25)

His benevolence is great and beyond description
 He is giver of all, coveting nothing in return
 Many notable warriors beg at His door
 And many more whose number is beyond reckoning
 Many are those, who misusing His gifts wallow in sensuality
 How many fools have been and are fed by Him
 There are many who are ever afflicted with pain and hunger
 which too are Your gifts O' Lord
 Liberation from bondage depends upon His Will
 None else has any say therein
 If, however, anybody be so foolish as to presume anything
 in the matter
 He knows all and bestows accordingly
 But there are very few who realize it
 Only those whom God Grants thankful heart that praises
 HIM
 O' Nanak on whom He bestows HIS gift of the Song
 Celestial, is the king of the kings

Central Theme

The Lord's blessings are so great that it is difficult to keep track of them, but only a few acknowledge them. Some fools forget HIM while enjoying HIS BLESSINGS. O' Lord bless us so that we may sing Your praises and unite with you.

Pauri 26 (Stanza 26)

Nanak in this stanza refers to the uniqueness of God's attributes. Not only He is Unique and Peerless but so are His regents (saints) who sell the priceless wares of HIS HOLY WORD. Many have sung His praises and countless more, to come, might do the same, nevertheless the Almighty has remained and shall remain unsaid.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥
 ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥
 ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥
 ਅਮੁਲ ਭਾਇ ਅਮੁਲ ਸਮਾਹਿ ॥
 ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥
 ਅਮੁਲ ਤੁਲ ਅਮੁਲ ਪਰਵਾਣੁ ॥
 ਅਮੁਲ ਬਖਸੀਸ ਅਮੁਲ ਨੀਸਾਣੁ ॥
 ਅਮੁਲ ਕਰਮੁ ਅਮੁਲ ਫੁਰਮਾਣੁ ॥
 ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥
 ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
 ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥
 ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥
 ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥
 ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥
 ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥
 ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥
 ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥
 ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥
 ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥
 ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
 ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥
 ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੋਇ ॥
 ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥
 ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥
 ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ ॥
 ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

Amul guṇ amul vāpār.
 Amul vāpārie amul bhaṇḍār.

Amul āveh amul lai jāh(i).
 Amul bhāe amulā samāh(i).
 Amul(u) dharam(u) amul(u) dibāṇ(u).
 Amul(u) tul(u) amul(u) parvāṇ(u).
 Amul(u) bakhsīs amul(u) nisāṇ(u).
 Amul(u) karam(u) amul(u) phurmāṇ(u).
 Amulo amul(u) ākhiā na jāe.
 Ākh(i) ākh(i) rahe liv lāe.
 Ākheh ved pāṭh purāṇ.
 Ākheh paṛe kareh vakhiāṇ.
 Ākheh barme ākheh iṇd.
 Ākheh gopī tai goviṇd.
 Ākheh isar ākheh sidh.
 Ākheh kete kīte budh.
 Ākheh dānav ākheh dev.
 Ākheh sur(i) nar mun(i) jan sev.
 Kete ākheh ākhaṇ(i) pāh(i).
 Kete kah(i) kah(i) uṭh(i) uṭh(i) jāh(i).
 Ete kīte hor(i) kareh(i).
 Tā ākh(i) na sakeh kei ke-e.
 Jevāḍ(u) bhāvai tevāḍ(u) hoe.
 Nānak jāṇai sāchā soe.
 Je ko ākhai bol(u) vigāṛ(u).
 Tā likhiāi sir(i) gāvārā gāvār(u). (26)

Priceless are the virtues and priceless the dealings in them
 Priceless are the lives who deal in His wares and keep them
 in their precious stores

Precious are its customers, that come and buy priceless
 goods

We cannot set any value on love of those who are absorbed
 in it.

Peerless are His laws and their administration
 Peerless His justice and peerless their measure
 Invaluable is His forgiveness and the mark of His acceptance
 Invaluable are His mercies and His commands
 Everything of His is invaluable and baffles description
 His devotees singing His praises have sunk in silence.

The Vedic texts and Puranas speak of Him
And the learned discourse on them
The Brahmas and Indras,
The milkmaids and the Krishnas,
The Shivas and Sidhas
And the several Budhas made by God, all speak of Him
The mortals and the immortals all sing His praises
Countless speak of Him, and
Countless are about to make an attempt and
Countless more departed while singing of Him
Still He remains and shall remain indescribable
One can hold Him only as He reveals Himself unto him,
Nanak; I know Him as and only True One.
And those that claim to understand Him,
They are surely the most foolish.

Central Theme

The Lord's ways and means of managing the worldly drama are really wonderful and priceless. His virtues, laws and dictates for bestowing such benevolence are also priceless. The whole world including learned pandits, gods and goddesses, *munis* and saints have tried to describe His (Lord's) greatness but have failed. If anyone tries to limit His Greatness in words he is to be considered greatest fool on earth.

Pauri 27 (Stanza 27)

In this stanza Nanak, sketches in highly lyrical language the picture of God watching from His abode many creations, which bow before Him in reverence.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ,
 ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
 ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ,
 ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥
 ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ,
 ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥
 ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ,
 ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
 ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ,
 ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥
 ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ,
 ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥
 ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ,
 ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ,
 ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥
 ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ,
 ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥
 ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ,
 ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ,
 ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥
 ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ,
 ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ,
 ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥
 ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ,
 ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥
 ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ,
 ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ,
 ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥
 ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ,
 ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
 ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ,
 ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ,
 ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ,
 ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ,
 ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
 ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ,
 ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

So dar(u) kehā so ghar(u) kehā,
 jit(u) baiḥ sarab samāle.
 Vāje nād anek asaṅkhā,
 kete vāvaṇ-hāre.
 Kete rāg parī sio kahian(i),
 kete gāvaṇ-hāre.
 Gāveh tuhno paṇ(u) pāṇi baisaṅtar(u),
 gāvai rājā dharam(u) duāre.
 Gāveh chit(u) gupat(u) likh(i) jāṇaiḥ,
 likh(i) likh(i) dharam(u) vichāre.
 Gāveh isar(u) barmā devī,
 sohan(i) sadā savāre.
 Gāveh inḍ idāsaṇ(i) baiṭhe,
 devtiā dar(i) nāle.
 Gāveh sidh samādhī aṅdar(i),
 gāvan(i) sādḥ vichāre.
 Gāvan(i) jāti satī saṅtokhī,
 gāveh vīr karāre.
 Gāvan(i) paṇḍit paṛan(i) rakhisar,
 jug(u) jug(u) vedā nāle.
 Gāveh mohaniā man(u) mohan(i),
 surgā machh paiāle.

Gāvan(i) ratan upāe tere,
 aṭh-saṭh(i) tīrath nāle.
 Gāveh jodh mahā-bai sūrā,
 gaveh khāṇī chāre.
 Gāveh khaṇḍ maṇḍal varbhaṇḍā,
 kar(i) kar(i) rakhe dhāre.
 Sei tudh(u)no gāveh jo tudh(u) bhāvan(i),
 rate tere bhagat rasāle.
 Hor(i) kete gāvan(i) se mai chit(i) na āvan(i),
 Nānak(u) kiā vichāre.
 Soī soī sadā sach(u) sāhib(u),
 sāchā sāchi nāi.
 Hai bhī hoṣī jāe na jāsi,
 rachnā jin(i) rachāi.
 Raṅgi raṅgi bhāti kar(i) kar(i) jinsī,
 māiā jin(i) upāi.
 Kar(i) kar(i) vekhai kitā āṇā,
 jiv tis dī vaḍiāi.
 Jo tis(u) bhāvai soī karsi,
 hukam(u) na karṇā jāi.
 So pāt(i)sāh(u) sāhā pāt(i)sāhib(u),
 Nānak rahan(u) rajāi.(27)

How beautiful is your gate, how beautiful Your mansion,
 where You sit and watch over all

Countless the instruments and harmonies that play therein
 How many musicians who sing in various tunes and different
 measures

The elements of water, wind and fire sing of You
 And of You sing the King of Death

To You sing Chiter Gupat, the scribes of heaven, on whose
 records

Dharamraj weighs the deeds of men

To You sing the gods and goddesses who have been
 beautified by You

To Thee, sing Indras on their thrones with chair of heavenly
 throng

To Thee sing the Sidhas in their meditation and Sadhus in contemplation

To Thee sing the ascetics the righteous, the contented and the unflinching heroes.

To Thee sing the great *rishis* with the Vedas of different ages and the Pandits who read them

To Thee sing the heart slaving nymphs in heaven on earth and nether regions.

To Thee sing the saints created by You and the sixty-eight pilgrimages

To Thee sing the mighty warriors, the heroes of great prowess and all living creatures.

To Thee sing the earthly regions, the heavenly spheres and the whole Universe, created and sustained by You.

And those that please You alone sing Your praises and are saturated with Your love and devotion

There are countless more that sing of You whom one cannot remember

He alone remains ever the same, True Master of the True Name

He Who created all creations shall never depart though the world be destroyed.

He Who made Nature consisting of things of different colours, odes and species, watches over His handiwork as it behaves His ever greatness

He just does what pleases Him and none can say what He should do.

And ours is only the duty to abide by HIS WILL.

Central Theme

Addressing God, Nanak says "O Lord how great must be your abode (Kingdom) from where You watch everybody's intent. It is really beyond human imagination. Countless musicians sing Your praises in different forms of music. Air, water, fire and the gods and goddesses sing Your

praises. Even gods like Vishnu and Inder do the same. Most learned pandits, beautiful ladies, rivers, oceans (with all the jewels in them) as a matter of fact, all creation sings Your praises. Everything and everyone functions as per Your Will. Those who follow Your Will acquire peace and tranquility.

Pauri 28 (Stanza 28)

Nanak, now turning from his contemplation of the Almighty, concentrates on the kind of life required to reach His door.

During his time Hindustan had precipitated itself into a mere casteism and ritualism. The rites remained but the spirit was lost. The world was considered the root of the evil and becoming a *yogi* and following certain set practices was thought to be the only means of salvation.

Nanak points out the inadequacy of such an outlook and stresses that it is the inner discipline and not the outer codes that bring true spiritual progress. Instead of the wooden ear-rings and mendicants wallet of the *yogi*, he recommended contentment, self-respect and endeavour; instead of their body smeared with ashes, cloak and staff. He recommends constant meditation, preparedness for death and the *auchar* of Guru's teachings. Salvation is not the monopoly of the so-called *yogis*. It is made possible only by certain spiritual condition, and those who attain it, even if they are not *yogis*, may reach the highest and conversely those who are outwardly *yogis* but have failed to achieve this condition may never reach God's door. The spiritual condition, not only requires the rigorous inner discipline but enjoins a catholic outlook on life—an outlook where one looks on all as equals and see His hand in everything.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ,
ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੁਤਿ॥
ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ,
ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ॥
ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ,
ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ,
ਜਗੁ ਜਗੁ ਏਕੋ ਵੇਸੁ॥੨੮॥

Muṇḍā saṁtokh(u) saram(u) pat(u) jholī,
 dhiān kī kareh bibhūṭ(i).
 Khiṁthā kāl(u) kuārī kākā,
 jugat(i) ḍaṇḍā partit(i).
 Āi paṁthī sagal jamāti,
 man(i) jītai jag(u) jīt(u).
 Ādes(u) tisai ādes(u).
 Ād(i) anil(u) anād(i) anāhat(i),
 jug(u) jug(u) eko ves(u).(28)

Make contentment your ear rings, and self-exertion your begging bowl.

Instead of smearing ashes on the body, keep the thought of God always in mind.

Let preparedness for death be your cloak and your rule of life should be to keep pure like a chaste virgin.

Let faith be your staff.

The highest religion is to rise to Universal Brotherhood

Conquer your mind because victory over self is victory over the world.

All Hail to Him—all hail

The Primal Being, Who is pure, Who never began, Who never dies and through all ages remains the same.

Central Theme

Guru Nanak addressing the *yogis* says, "Lead an active life of hardwork by earning a living with love and devotion to God, instead of leading a life of idleness and begging for alms by smearing your body with ashes. This will lead you to union with the everlasting spirit of the ALMIGHTY. In fact you should lead a life of restraint, gaining control of mind resulting in SELF-REALIZATION.

Pauri 29 (Stanza 29)

Carrying on his substitution of the outer practices of *yogis* by inner spiritual disciplines, Guru Nanak commends that we should make Divine Knowledge our food, inculcate charity and mercy and attune ourselves to the music of Divine Word.

Nanak also forestalls the dangers that lie on the spiritual journey. Not only is wealth a hindrance but the power one gains through self-discipline and partial spiritual attainment may itself become an obstacle in the way of fuller realization. One begins to practice these occult powers and absorbed in them, one tends to forget the real goal. Nanak, therefore warns us against their possibility. We must not; once we have begun, waver or wander on the Way.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥
ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

Bhugat(i) giān(u) daiā bhaṇḍāraṇ(i) ghaṭ(i) ghaṭ(i) vājeh nād.
Āp(i) nāth(u) nāthī sabh jā kī ridh(i) sidh(i) avrā sād.
Saṁjog(u) vijog(u) due kār chalāveh lekhe āveh bhāg.
Ādes(u) tisai ādes(u).

Ād(i) anil(u) anād(i) anāhat(i) jug(u) jug(u) eko ves(u).(29)

Let Divine Knowledge be your bread, compassion your steward and Divine Music in every beat of your heart be your trumpet.

The desire to possess supernatural powers estrange one from the Lord, Own Him as your Lord, who keeps everything strung on His Will.

The world goes on two principles of Union and Separation And all receive their share, as He ordains.

Hail to Him alone

The Primal Being, who is Pure, Eternal, Immortal and Immutable in all ages.

Central Theme

In this stanza (*Pauri*) Guru Ji tells us that whole world is under Lord's order (*bukam*) and He controls it on the basis of union or separation from the Lord and through our actions we should develop faith through knowledge and compassion for our fellow beings and feel the same for life throbbing in all beings.

Pauri 30 (Stanza 30)

Nanak, now turns his attention from the means of salvation to the working of God's creation. The universe moves on the triple principles concerned respectively with creation, sustaining and destroying. All these principles work according to His Will and are only His Agents. But, though God watches over the agents, they paradoxically cannot know Him Who is Subjective and Formless, since they are part of the objective creation.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ, ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
 ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ, ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
 ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ, ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥
 ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ, ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
 ਅਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ, ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥

Ekā māi jugat(i) viāi, tin(i) chele parvāṇ(u).
 Ik(u) saṁsārī ik(u) bhaṇḍārī, ik(u) lāe dibāṇ(u).
 Jiv tis(u) bhāvai tivai chalāvai, jiv hovai phurmāṇ(u).
 Oh(u) vekhai onā nadar(i) na āvai, bahutā eh(u) viḍāṇ(u).
 Ādes(u) tisai ādes(u).

Ād(i) anil(u) anād(i) anāhat(i), jug(u) jug(u) eko ves(u). (30)

The great mother conceiving gave birth to three deities
 One that creates, second that sustains and the third that
 adjudges destruction

They work under HIS WILL.

The thing which astonishes the people is that while He sees
 them they cannot see HIM

Hail, hail all hail to Him alone,

The Primal Being, Who is Pure, Eternal, Immortal and
 immutable in all ages.

Central Theme

To manage the affairs of the world Lord created three

deities. Brahma, Vishnu and Shiva. They look after creation, maintenance and destruction. Lord can see everyone of us but we cannot see HIM. That is the beauty of the whole affair. The Lord remains the same entity always.

Pauri 31 (Stanza 31)

And now Nanak, once again returns to ALMIGHTY CREATOR. He has His exalted abode in different places of all the creation. Whatever arrangements He has made are final and ultimate. He has made permanent laws in all spheres which set creation going. He is unchangeable Permanence.

ਅਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥
ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ,
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥

Āsaṇ(u) loe loe bhaṇḍār.
Jo kichh(u) pāiā su ekā vār.
Kar(i) kar(i) vekhai sirjaṇhār(u).
Nānak sache kī sāchī kār.
Ādes(u) tisai ādes(u).
Ād(i) anil(u) anād(i) anāhat(i),
jug(u) jug(u) eko vēs(u).(31)

He resides in all planes of creation and wherever He is, He has His stores with Him.
He has put in them once and forever whatever He had to place in them
The Creator Himself creates and watches over His Creation.
Nanak, the works of True are genuine and True.
Hail to Him,
The Primal Being Who is Pure, Eternal, Immortal and through all ages remains the same.

Central Theme

Nanak offering salutations to ever existing Lord says,
"You prevail everywhere and whatever blessings we receive from You are only as ordained by YOUR WILL."

Pauri 32 (Stanza 32)

With most of us it is a matter of common belief that the world is a mere wild foolish idea, a dream with no reality about it. This belief is evidently based on the transitory nature of all world phenomena. Everything appears like a shooting star that flashes for a while and disappears. Hence it is argued that man's sojourn here on this earth is no more than a dream. But Guru Nanak says as the Lord is True, His works must also be True and His Creation is not a mere illusion, but His Holy Abode. Guru Angad Dev (second Nanak) in *Asa Di Var* on page 463 of *Sri Guru Granth Sahib* says "ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਸੁ॥" The World is the abode of the True One and True One dwells in it.

But communion with *Naam* is hindered by the earthly desires that pull all our hearts and lead us away from the subjective Truth to the outside world. How is then one to overcome these desires, is the problem. Nanak enjoins that the way lies through *SIMRAN* or constant remembrance of the Lord. Other saints and sages have said the same.

There are two powers working in human beings; the *Pranas* or the motor currents and the spiritual or sensory currents. Many *yogis* in seeking to reach the Highest, have sought to withdraw both these currents. But Guru Nanak has taught that it is unnecessary to control the *Pranas*. One may withdraw the sensory current without touching the *Pranas* through *Simran* and by focussing one's attention on the seat of the soul. Once, one has withdrawn the sensory current (has controlled desires) the soul may travel further on the spiritual path.

It is to this, Guru Nanak is referring in this stanza. Though He does not analyze it in detail, as he has done elsewhere in his teachings. He also reiterates that to achieve salvation through *Naam*, needs not only efforts but also His Grace and Will.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ, ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥
 ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ, ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥
 ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ, ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥
 ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ, ਕੀਟਾ ਆਈ ਰੀਸ ॥
 ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ, ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

Ik dū jibhau lakh hoh(i), lakh hoveh lakh vīs.
 Lakh(u) lakh(u) gerā ākhīai, ek(u) nām(u) jagdis.
 Et(u) rāh(i) pat(i) pavarīā, charīai hoe ikīs.
 Suṇ(i) galā ākās kī, kiṭā āi ris.
 Nānak nadri pāiai, kūṛī kūṛai ṭhis.(32)

Had I twenty thousand tongues instead of one, nay twenty
 times as many

I would still recite the *Naam* of the One Lord hundred
 thousand times with each

In this way lie the steps which lead to His house, mounting
 which one becomes one with HIM

By hearing of Heaven, even the worms are stirred with
 longing to be there

Not knowing that salvation comes only through HIS GRACE
 Those who say otherwise are only liars.

Central Theme

The only way to attain union with the True Lord is to repeat His Name every moment of our life. Guru Nanak says that one tongue is not enough which means that all other organs of body should also do this. Everyone is filled with love on the thought of meeting HIM and listening to His Greatness, but it is through His Grace only that we may be united with the Lord and recite His True Name all the time.

Pauri 33 (Stanza 33)

Carrying on the idea of necessity of His Grace and Will for salvation, Guru Nanak observes that in other matters as well—in fact in everything HIS WILL is all in all.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥
ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥
ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥
ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

Ākhaṇ(i) jor(u) chupai nah jor(u).
Jor(u) na maṅgaṇ(i) deṇ(i) na jor(u).
Jor(u) na jīvaṇ(i) maraṇ(i) nah jor(u).
Jor(u) na rāj(i) māl(i) man(i) sor(u).
Jor(u) na surti giān(i) vichār(i).
Jor(u) na jugti chhuṭai saṁsār(u).
Jis(u) hath(i) jor(u) kar(i) vekhai soe.
Nānak utam(u) nich(u) na koe.(33)

We have no power to speak or to be silent
No power to ask or give
No power over life or death
No power over wealth or state for which we are ever restless
We cannot force an awakening in our spirit whereby we
currently think and reason
No power to know the Truth or to achieve our own salvation
He to whom power belongs does everything
O' Nanak none is high or low by HIS WILL

Central Theme

There is only one power controlling the whole Universe and no human being has any control over life or death. None could demand worldly possessions by force or acquire knowledge through force, as everything happens as per LORD'S WILL.

Pauri 34 (Stanza 34)

From here begins the final part of *Japji*. In it, Nanak gives a rapid survey of various spiritual realms that the soul has to traverse in its homeward journey. They are five in number :

1. *Dharam Khand*—the Realm of Action
2. *Gian Khand*—the Realm of Knowledge
3. *Saram Khand*—the Realm of Ecstasy
4. *Karam Khand*—the Realm of Grace.
5. *Sach Khand*—the Realm of Truth.

The first is the realm of *Dharam*, which the soul must fully realize before she can rise to the next higher spiritual place above it. This is the stage where the embodied souls must work fully cognisant that it is He who made the world phenomena with all immutable laws which bind one and all. The law of cause and effect, nobody can escape. What one sows, one must reap. There is non outside His domain. One's actions go with him after his death and are weighed in the scales of justice. Those found lacking are sent around according to their actions. The only thing acceptable at HIS COURT is communion and practice of *Naam* (Divine Word). Those who adhere to it are honoured.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥
ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥
ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

Rāṭi	ruti	thiti	vār.
Pavaṇ	pāṇi	agnī	pātāl.
Tis(u)	vich(i)	dharti	thāp(i) rakhī dharamsāl.
Tis(u)	vich(i)	jā	jūgat(i) ke raṅg.
Tin	ke	nām	anek anaṅt.
Karmī	karmī	hoe	vichār(u).
Sachā	āp(i)	sachā	darbār(u).
Tithai	sohan(i)	pañch	parvāṇ(u).
Nadri	karam(i)	pavai	nīsāṇ(u).
Kach	pakāi	othai	pāe.
Nānak	gaiā	jāpai	jāe.(34)

There are nights and days, the months, the seasons
 There are wind, water and fire and these lower regions
 In the midst He set up earth as *Dharam Khand* (Realm of
 Action)

With so many living beings of different forms and habits
 Creation of whom there is no count

They are all judged according to their deeds

By HIM who is True and whose court is Just

Those acceptable to Him are honoured in HIS COURT

And it is only through His Grace that one may gain the
 distinction

It is determined in that court who is perfect and who is
 imperfect

O' Nanak it is there that the mystery is revealed.

Central Theme

The Lord has created this Universe as His wonderful
 drama and then came days and nights and seasons along
 with phases of moon and elements like air, water, fire etc.
 He created earth for man to meditate on His True Name
 along with different creatures who are blessed with His
 favour and are judged according to their actions.

Pauri 35 (Stanza 35)

Nanak, in this stanza describes the immense expansion of the soul's horizon when it enters *Gian Khand*—Realm of knowledge. Here the devotee sees the manifold nature with all the created things. Here the devotee begins to receive rapturous strains of Melodious Song resounding through the whole creation. Here he feels excessive joy at the conception of Nature with the immutable laws, her infinity of forms and phenomena, multifarious creation and manifold blessings.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ, ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ, ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ, ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ, ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ, ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ, ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ, ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ, ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

Dharam khañḍ kā eho dharam(u).
Giān khañḍ kā ākhoh karam(u).
Kete pavaṇ pāṇi vaisaṅtar, kete kān mahes.
Kete barme ghāṛat(i) ghāṛiaih, rūp raṅg ke ves.
Ketīā karam bhūmī mer kete, kete dhū updes.
Kete iṅd chaṇḍ sūr kete, kete maṇḍal des.
Kete sidh budh nāth kete, kete devī ves.
Kete dev dānav mun(i) kete, kete ratan samuṇḍ.
Ketīā khāṇī ketīā bāṇī, kete pāt nariṇḍ.
Ketīā surti sevak kete, Nānak aṅt(u) na aṅt(u).(35)

This much of Realm of Dharma
And now *Gian Khand*—realm of knowledge
He sees there many elements of water, air and fire, many
Shivas and Krishnas
And countless Brahmas fashioning various creatures of
countless forms and colours

He finds there many fields of action, golden mountains and
many Dharuvas in meditation
Countless Indras, moons and suns and countless earthly
regions
Many Sidhs, Budhas, Naths and countless gods and
goddesses
Many gods and demons, many sages and many precious
products of the seas.
Countless the sources of creation, countless the harmonies
who listen to them
And countless the devotees of the Word, Nanak in this
Realm.

Central Theme

In the approach to the study of Lord's creation and its secrets the first is the realm of *Dharma*, the study of Lord's Will where everything moves according to certain principles. The second stage is Realm of Knowledge where one realizes that the God's creation is limitless. If you think of Brahma, Budha, *yogis*, Krishnas there are many of them and we have to believe that Lord's creation is beyond our comprehension and its grasp is limitless.

Pauri 36 (Stanza 36)

From the description of *Gian Khand* or the Realm of Knowledge, Nanak proceeds to *Saram Khand*—Realm of Ecstasy. Here everything is enchantingly beautiful, strange and words are of no consequence. It is here that soul becomes etherealized by the power of WORD and gets an insight into the real nature of things.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥
ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
ਤਾ ਕੀਆ ਗਲਾ ਕਬੀਆ ਨਾ ਜਾਹਿ ॥
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

Giān khañḍ maih giān(u) parchaṇḍ(u).
Tithai nād binod koḍ anaṇḍ(u).
Saram khañḍ ki bāṇī rūp(u).
Tithai ghāṛat(i) ghaṛīai bahut(u) anūp(u).
Tā kiā galā kathīā nā jāh(i).
Je ko kahai pichhai pachhutāe.
Tithai ghāṛīai surat(i) mat(i) man(i) budh(i).
Tithai ghāṛīai surā sidhā ki sudh(i).(36)

Divine knowledge illuminises all in the Realm of Knowledge
And there are million kinds of joy born of sights and sounds
In the next stage, that of Self-exertion the development of
character expresses itself in the form of disposition
And none can describe the effect
Whosoever tries to describe the same, must repent on his
folly
Herein the spiritual insight, understanding and reasoning
facilities are moulded
And the feeling of the godly and spiritually-minded souls
are Disciplined.

Central Theme

In the Realm of Knowledge, our reasoning and thinking is sharpened in the Realm of Action, only those persons are honoured who are constantly working towards the ideal of life, the merger with Lord. Their wisdom and thinking improves to the level of God-fearing persons.

Pauri 37 (Stanza 37)

In the Realm of Grace one rises above the evanescent charm of the phenomenal world. He sees all nature standing submissively to serve at God's Feet. HIS Word purifies the soul of its sins and awakens the latent energies in it. Matter no longer blinds the inner vision. For him the Lord pervades everywhere and he is now fully conscious of Him. Here one comes face to face with the Word in its pure substance. And now he knows himself, and his true origin, for he sees himself as of the same substance as God.

Finally the pilgrim soul reaches *SACH KHAND* or the *ABODE OF TRUTH*. Here complete oneness is realized and it sees the whole universe functioning according to HIS WILL in devout awe and admiration. Even remembrance of such a vision itself is such which eye has not seen. The heart cannot conceive and tongue cannot describe.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥
ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
ਤਿਥੈ ਜੋਧ ਮਹਾ ਬਲ ਸੂਰ ॥
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥
ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥
ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥
ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰੰਡ ॥
ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥
ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

Karam khañḍ ki bāṇi jor(u).
 Tithai hor(u) na koī hor(u).
 Tithai jodh mahā-bal sūr.
 Tin maih Rām(u) rahiā bharpūr.
 Tithai sito sitā mahimā māh(i).
 Tā ke rūp na kathne jāh(i).
 Nā oh(i) maraiḥ na ṭhāge jāh(i).
 Jin kai Rām(u) vasai man māh(i).
 Tithai bhagat vasah(i) ke loa.
 Kareh anañḍ(u) sachā man(i) soe.
 Sach khañḍ vasai Nirañkā(u).
 Kar(i) kar(i) vekhai nadar(i) nihāl.
 Tithai khañḍ mañḍal varbhañḍ.
 Je ko kathai ta aṅt na aṅt.
 Tithai loa loa ākār.
 Jiv jiv hukam(u) tivai tiv kār.
 Vekhai vigsai kar(i) vichār(u).
 Nānak kathnā karaṛā sār(u).(37)

Higher still stood *Karam Khand*—the Realm of Grace
 Here the Word is all in all and nothing else prevails
 Here dwells the bravest of brave, the conqueror of mind
 filled with Divine Love

There are also throngs of Sita—rapt of glory
 Where beauty is beyond reach of the words
 All hearts filled with God Love live beyond the reach of
 death and delusion.

Who, keeping the Lord in their hearts rejoice for ever
Sach Khand the realm of truth is the seat of Fearless One.
 Here He creates all creation rejoicing in creating
 There are in it spheres, heavenly systems and Universes
 Of which no words could describe the limit
 And in which there are worlds upon worlds of creation
 All destined to move according to HIS WILL
 He who is blessed with the vision rejoices in the
 contemplation

But O' Nanak such is its beauty that to try to describe it
 is to attempt IMPOSSIBLE.

Central Theme

In the realm of Grace (*Karam Khand*) we find very few powerful persons, who attain that stage with True Name, enshrined in their hearts. There only Lord's saints and few chosen ones dwell. Above that is the Realm of Truth (*Sach Khand*) where Lord Himself abides. The Lord's creation is beyond limits and is impossible to be described. There one finds that everything is happening as per HIS WILL. There one can see vast Creator of Universe, Planets, Worlds etc. but the vastness of these is beyond imagination and description.

Pauri 38 (Stanza 38)

Now, Nanak before concluding lists the qualifications required of a devotee before he can succeed in spiritual path. He sums up these qualifications as six in number. The first of these is Chastity of Thoughts, speech and deed. This is the first prerequisite for the dawn of Higher Life, and is foundation on which super structure of spirituality is raised. Christ also said, "Blessed are the pure hearts for they shall see God." Purity is, verily the key that unlocks the doors of meditation leading to Mansion of the Lord. Secondly one must develop PATIENCE which enables one to bear cheerfully what may befall. Thirdly one must have control over his Thoughts and cast away all desires to insure equilibrium of mind and fourthly steady daily practice of holding communion with the WORD with full faith. Fifthly one should live in the devout awe of HIS PRESENCE stimulating one to untiring effort to achieve ultimate union with HIM. And over all, one must LOVE HIM with an intensity that burns up all the impurities and blazes the way to HIS door.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
 ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
 ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
 ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
 ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
 ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
 ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

Jat(u) pāhārā dhiraj(u) suniār(u).
 Ahraṇ(i) mat(i) ved(u) hathiār(u).
 Bhau khalā agan(i) tap tāo.
 Bhāṇḍā bhāo amrit(u) tit(u) ḍhāl(i).
 Gharīai sabad(u) sachī ṭaksāl.
 Jin kau nadar(i) karam(u) tin kār.
 Nānak nadri nadar(i) nihāl.(38)

Make chastity your furnace, patience your smithy
Make Word your anvil and True Knowledge your hammer—
With the fire of suffering and bellow of God's fear
And in the crucible of love, melt the Divine Nectar
Only those who work at this and live this way
Are blessed with HIS GRACE
O' Nanak on whom He looks with Grace gets filled with
EVERLASTING PEACE.

Central Theme

One needs to make tireless efforts, in the form of service, to mould one's life according to True Religion with an Unblemished Character but this can be achieved through God's Grace only. HIS one favourable glance bestows the eternal bliss of life and merges with eternal Nature of the Lord.

Salok

In this, Nanak, by way of an introduction gives a bird's view of life, its nature, its purpose and its salvation. We are all children, whom mother earth nourished. Each sows the seeds of his actions and reaps the fruit thereof. God's justice is immaculate. Those who act well move nearer to Him and those who do not move further are away from Him. Those who practice the Holy Word will be saved—not only they but countless more—their companions and others through them.

ਸਲੋਕ

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ, ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
 ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ, ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
 ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ, ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥
 ਕਰਮੀ ਆਪੋ ਆਪਣੀ, ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥
 ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ, ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ, ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

Pavan(u) gurū pāṇi pitā, mātā dharat(i) mahat(u).
 Divas(u) rāt(i) doe dāi dāiā, khelai sagal jagat(u).
 Chaṅgiāiā buriāiā, vāchai dharam(u) hadūr(i).
 Karmī āpo āpaṇī, ke neṛai ke dūr(i).
 Jinī Nām(u) dhiāiā, gae masakat(i) ghāl(i).
 Nānak te mukh ujle, keti chhuṭi nāl(i).

Water is the father, great earth the mother and the air inspires
 our clay

Day and night are the nurses in whose lap the whole world
 is at play

Our deeds good or bad, shall be read out in the presence
 of Supreme Judge

According to one's actions, some shall get a place near Him
 while others shall be thrown away

Those who have communed with the Word, their toil shall
 be over

And their faces shall shine with glory.

Nanak says "In their company many others shall also be saved."

Central Theme

The Lord has created air, water and earth for the comfort and convenience of human beings alongwith day and night for carrying out daily chores and taking rest. Our actions are analyzed at the end of our lives. Those who constantly remember HIS TRUE NAME attain salvation and alongwith them several others who keep their company are also liberated.